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There are the five Sāmantas mentioned twice thus:—विण्णिवि पव्वयवइ लोहजङ्घु हरिवाहणु पिहुमइ रणि अलङ्घु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणंपचालाणुरायहिं। पणविउ कुरुनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Siṃhauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.[21] There is a Khasapahāṇao–chief of the Khaśas mentioned in पव्वयघणु जंपइ खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khaśas he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोजङ्घ अन्न वि नरवइ जे रणि अलंघ XIV 17,9–10 one would like to think the Pañcālas, Macchas and Kacchas had their kings[22] in Pihumai, Harivāhaṇa and Lohajaṅgha respectively. But on close examination this view would be found untenable. Lohajaṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

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2. Regressive assimilation.

न् अग्गि (अग्नि), नग्गि (नग्नि)

प् मुक्क मुक्क (मुक्त)

अन्तस्था-अक्खाण (आख्यान); अन्न (अन्य); कल्लु (कल्य), मुन्नाइ (मन्यते), मित्त (मित्र), समुज्जल (समुज्ज्वल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णागम

(1) अच्चरिय (आश्चर्य), अरहन्त (अर्हत्), also अरिहन्त अरह (अर्हत्), आयरिय (आर्य), किरिया (क्रिया), किलिट्ठ (क्लिष्ट), किलिन्न (क्लिन्न), किलेस (क्लेश), गरह (गर्हा), सुक्किल (शुक्ल)

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरह all from अर्हत्.

(2) वर्णागम or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्ल), तम्बिर (ताम्र)

एत्थ मेय म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ज्ञ् becomes ण आण (आज्ञा)

न नाण (ज्ञान)

न्न पइन्न (प्रतिज्ञा), सन्न (संज्ञा)

क्ष् becomes क्ख् अचक्खु (अचक्षु), अक्खय (अक्षय), अन्तरिक्ख (अन्तरिक्ष), इक्खण (ईक्षण),

च्छ् सच्छ (साक्षात्)

" " झ् झीण (क्षीण)

(rarely) ह् निहित्त (निक्षिप्त)

ध्य् " झ् झाण (ध्यान), संझा (संध्या)

ध्व् " झुणि (ध्वनि), साज्झस (साध्वस)

प्स् " छ् अच्छर (अप्सरा)

त्स् " छ् मच्छर(मत्सर), वच्छल्ल (वात्सल्य)

त्स्य् " च्छ् मच्छ (मत्स्य)

स्म् " भ् संभल (संस्मृ), भरइ (स्मरति)

" " म् सरइ (स्मरति)

" " म्ह् अम्हार (अस्माकम्)

ह्य् " ज्झ् गिज्झ (गुह्य)

ह्व " भ् विंभल (विह्वल)

§ 24 *Sporadic double consonants*—Apbh. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of जि in compensation

अब्भोएं (आभोगेन) where the shortening has caused the doubling

अवगण्णिउ (अवगणित) on the analogy of मन्निउ, where the न्न is from न्य

उप्परि (उपरि) on the analogy of परुप्पर, when प्प is legitimate

एक्कमिक्कु (एकैक) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिक्कु necessitates doubling of क. The first ए too is to be regarded short, thus accounting for क. e. g. दलणेक्कमल्लु also.

to be somewhat more archaic[13] than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭaṇa in the 12th Century A. D.

3. Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra'a *Deśīnāmamālā* or found in quite a differet sense; (c. f. झंखिउ XIV 20, 17). For, perhaps the fact that Hemacandra handles Deśis of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāialacchīnāmamālā*, which does not contain many Deśī words that are used by Dhanapāla.

III

The story:—Much need not be said about this, as almost every Kaḍavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. विहि खंडहिं बावीसहिं संधिहिं XXII 9, 8, the Kathā falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get Nirvāṇa.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

[13] See Apabhraṃśa Grammar below.

	Singular	Plural
	गओ,[3] पोसो, गइओ, आगिओ, वणिरो, सओ भाउ, गावण	[illegible][1] [illegible], [illegible], [illegible], [illegible]
N	अवठोयरा, चारितु, जम्मंतर, फलु, रयण कइाणउँ, पइाणउँ कम्मं,[5] कलत्तं, धम्मं	N अंगइँ, कज्जइँ, [illegible], तोरणइँ, [illegible], रयणइँ, [illegible], [illegible] [illegible], [illegible] [illegible],[7]
Acc.		
M	उज्जउ,[6] उज्जोउ, णाहु, णेहु, पुत्तु, विणासु, हातु, सेणहु, सोउ सयरिवेइओ[4] (XII 5, 2)	M [illegible][8], [illegible], [illegible], [illegible], [illegible], [illegible]
N	कज्जु,[7] कारणु, घरु, वयणु, सउणु	N कुंभइँ, [illegible], [illegible], दोसइँ,[7] भावइँ, [illegible], [illegible],[8] हारइँ[8] [illegible][7] (for [illegible]), [illegible]
Inst.	अवियारि[9], धणवालि[9], भणिसि[9], परितोसि[9] सुणिणाहि[9], विसंति[9], सविसेसि[9], तरंगइ[9], अवराहि[10] सइदाणि, कज्जे[9], कालें, गब्बें, पयरें, वधें, घाडें, विणोए[9], (सिउ) पुत्तें (X 3, 2) करिण, गणहरिण, पुण्णोदृइण, सिरिण, हरिवलिण अहम्मेण,[11] धम्मेण, कज्जेण, दलेण, वणिवरेण केवलेणं,[12] दोहएणं, हएणं	[illegible][11] [illegible], [illegible], [illegible] [illegible][11] [illegible], [illegible], [illegible] दुराचारिणहिं[12], [illegible] [illegible][13] (VIII 5, 3)
Abl.	दोसहु[14] (VI 21, 12), वंचणमइहु (III 21, 8) अदत्तादाणहो[15] (V 15,5) जंपाणहो (VIII 5, 2) नयरहो होन्तउँ (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (सतरइ VII 5,2)	

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[3] These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e. g. V 17. See however Hc. Gr. IV 332.

[4] In passages of mixed language and changed metre c. f. VI 18.

[5] Prākritisms.

[6] The Masculine has totally discarded inflection and the Neuter partly.

[7] One would expect the *anunāsika*, at least more frequently in the Neuter.

[8] Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

[9] तरंगे would have equally suited metrically. The lengthening therefore is sporadic.

[10] The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe ?

[11] These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

[12] Prākritisms, occuring in a Kaḍavaka of changed metre and mostly Māhārāṣṭrī III 26. [13] Hc. Gr. IV 335.

[14] Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

[15] This हो is common to the Gen. Not in Hc.

[16] Hc mentions हु instead in IV 337

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	Singular	Plural
Inst.	पइँ[45]	तुम्हइँ (VI 9, 7)
Gen.	पइँ (जंतहो) (III 10, 8) तउ, तइ (Misprint for तउ III 14, 5)	तुम्हहं, तुम्ह (III 16, 7, VI 21, 12)
	तुज्झु, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc.	तइँ पइँ	

तुम्हार is a possessive adjective, also तुहार

§ 35. Demonstrative तद्.

	Sing.	Plu.
Nom.	सो, स (X 10, 2) or तं	ते, ताइँ, ताए (for ताइं VI 15, 8)
Acc.	तं (तं संकेउ), सो (III 13, 4)	
	सा (सो सा पिक्खइ V 8, 8)	
	(सा जम्मभूमि छमरंतउ VI 12, 1)	
Inst.	तिं, तेण, F ताइं ताएं	तेहिँ
	तेण Pr. (IV 13, 10) ताहिँ (for ताइं I 13, 1)	
Gen.	तहो F तिहि (II 5, 3)	
	तहु F. तहि, ताहि	
	तासु, तासइ (VI 10, 3) F तासु, तहो (II 4, 4)	ताहँ
	तइ (V 12, 2), F. तह (III 16, 7) F तहु	
Loc.	तहिँ, Pr. तम्मि	तेसु Pr.

§ 36. The base एय Sk. एतद्.

Nom.	M. इहु, एउ, एहु,	M. इय, एय
	F. एय, एह,	F. इयउ (XVI 1, 10)
	N. इउ, एउ, एयं Pr.	
Acc.	M. इउ, एउ	
	F. इह, एह	M. एयहिँ
Inst.	M. एण (विहोण), एणं Pr.	M. एय
Gen.	M. एयहो	
	F. एयहि, एयहिँ (तणउं)	M. एयहँ

§ 37. आय Sk. इदम्

Nom.	M. आइउ (XVIII 4, 6), आयउ[46]	
Instr.	M. आएं, एण (विहोणं), एणं	
	F. आयएं, आयहि	M. आयहिँ
Gen.	M. आयहो	
	F. आयहो { IX 21, 10 VIII 12, 3 } आयहिँ (VIII, 16 6)	M. आयँह
		M. आयहिँ

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45 तुम्हइं in Jacobi is due to a misreading of the line हा विहि अउत्तु मइं निम्मविउ (VIII 14, 9)

46 This is ambiguous. It is also equal to आगतः which suits better in all the passages [illegible] considers आयइ Masc. and Nom. Acc. N Neut. आइ in XVI 8, 10 also

Lastly there is the important question of the identification of Poyaṇapura. That Poyaṇa was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poyṇapuraparamesara XIII 11, 10 and Poyaṇapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6–12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśila, but becomes doubtful when he finds our author referring to the army of Poyaṇavai as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākrit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākrit for Śākeya. Historically there is nothing against this identification. Śaka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyaṇapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyaṇas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

'पोतनपुर' तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके 'पउमचरियं' में जहां जहां 'तक्खसिला' नाम आता है वहां वहां उसीके भाषान्तरस्वरूप पद्मपुराणमें 'पोदनपुर' नाम है–Potanpur appears to be another name of Takṣaśilā. Whereever the name 'Takkhasilā' occurs in Vimalasūri's *Paumacariya*, the name 'Podanpur' stands (for it) in *Padmapurāṇa*, which is almost a translation of it' (i. e. *Paumacariya*).

(4) **The political conditions**—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhyas). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujaṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a 'Maṇḍala', over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta's at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanouj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanouj empire of Harṣa and before the advent of the Muhammadans.

Singular	Plural
Inst. पइँ[46]	तुम्हइँ (VI 9, 7)
Gen. पइँ (जंतहो) (III 10, 8) तउ, तइ (Misprint for तउ III 14, 5)	तुम्हहं, तुम्ह (III 16, 7, VI 21, 12)
तुज्झु, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc. तइँ पइँ	
तुम्हार is a possessive adjective, also तुहार	

§ 35. Demonstrative तद्.

Sing.	Plu.
Nom. सो, स (X 10, 2) or तं	ते, ताइँ, ताए (for ताइं VI 15, 8)
Acc. तं (तं संकेउ), सो (III 13, 4)	
सा (सो सा पिक्खइ V 8, 8)	
(सा जम्मभूमि सुमरंतउ VI 12, 1)	
Inst. तिं, तेण, F ताइं ताएं	तेहिँ
तेण Pr. (IV 13, 10) ताहिँ (for ताइं I 13, 1)	
Gen. तहो F तिहिं (II 5, 3)	
तहु F. तहि, ताहि	
तासु, तासइं (VI 10, 3) F तासु, तहो (II 4, 4)	ताहँ
तह (V 12, 2), F. तह (III 16, 7) F तहु	
Loc. तहिँ, Pr. तम्मि	तेसु Pr.

§ 36. The base एय Sk. एतद्.

Nom. M. इहु, एउ, एहु,	M. इय, एय
F. एय, एह,	F. इयउ (XVI 1, 10)
N. इउ, एउ, एयं Pr.	
Acc. M. इउ, एउ	
F. इह, एह	M. एयहिँ
Inst. M. एण (विहोएं), एणं Pr.	M. एय
Gem. M. एयहो	
F. एयहि, एयहिँ (तणउं)	M. एयहँ

§ 37. आय Sk. इदम्

Noun. M. आइउ (XVIII 4, 6), आयउ[46]	
Instr. M. आएं, एण (विहोएं), एणं	
F. आयएं, आयहि	M. आयहिँ
Gen. M. आयहो	
F. आयहो { IX 21, 10 / VII12, 3 } आयहिँ (VIII, 16 6)	M. आयहँ
	M. आयहिँ

[45] तुमइ in Jacobi is due to a misreading of the line हा विहि भग्गु मइं सिक्खविउ (VIII 14, 9)

[46] This is suspicious. It is also equal to आगतः which suits better in all the passages ...obi considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 also

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuṣpandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṭī* having 11 Mātrās for all four feet occurs at IV 11.

Siṃhaaloaṇa,[26] see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,[26] see (2) above, occurs as Ghattā in IV 7.

(C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) *Cāmara*. Of about the *ten* Kaḍavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.[27]

"Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight 'hāras' or long syllables and seven 'sāras' or short syllables, and a 'hāra' or long syllable at the beginning and end." Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala's definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

— ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ —

When we examine our Kaḍavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्समाणएण तेण दिट्ठयं gives –⏑–⏑–⏑–⏑–⏑–⏑–⏑–

(2) वाविकूवछप्पहूव सुप्पसण्णवण्णयं ,, –⏑–⏑–⏑–⏑–⏑–⏑–⏑–

But (3) मदविहारदेहुरेहिं सहु तं रवण्णयं ,, ⏑⏑⏑–⏑–⏑–⏑–⏑–⏑–

(4) सुरहिगंधपरिमलं पसुअएहिं फंसए ,, ⏑⏑⏑–⏑⏑⏑⏑–⏑–⏑–⏑–⏑–

[25] These have not been renumbered.

[27] Ibid p. 484 चामरस्स वीस मत्त तीणि मत्त अग्गला ।
अट्ठ हार सत्त सार ठाइ ठाइ णिम्मला ।
आइ अंत हार सार कामिणी मुणिज्जए ।
सक्खरा दहाइ पंच पिंगले भणिज्जए ॥ १५८

§ 15 न initially and when double internally, is retained as in Amg. In all other positions it becomes ण. This is sheer Ardhamāgadhism and no peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराइं (नराणां), निहुय (निभृत), नेउर (नूपुर), नाण (ज्ञान), नाइ, (ज्ञायते): नि-णउ, अणिच्चहि, भवणिन्नि, निज्जाउ, निन्भिण्णइं, नयणनयण.

§ 16 य becomes ज initially medially and in conjuncts, when not assimilated as in जोग्ग (योग्य).

Initially जइ (यति), जउण (यमुना), जग्ग (यज्ञ), जाण (यान), जुवल (युगल), जोग्ग (योग्य)

Medially अजोगे (अयोगेन), उज्जल (उज्ज्वल), संजम (संयम), संजुत्त (संयुक्त), संजोग (संयोग)

In conjuncts अज्ज (अद्य), भज्ज भ (भार्यक), पज्जत्त (पर्याप्त)

§ 17 व remains in all positions, except in many cases at the end, where it has *fallen away* before the उ of the Masc and Neut. Nom. and Acc. termination.

Falling away of original व at the end:—

उत्ताउ (उत्ताप:), गुणगणभाउ (गुणभाव:), परिहउ (परिभव:), पहाउ (प्रभाव), महाहउ (महाहव), वा... (वाराव:), संभउ, (संभव:)

Falling away of secondary व

अहिउ (अधिप:), कलाकलाउ (कलाकलाप:), दीउ (द्वीपं), पाउ (पापं), पयाउ (प्रताप:), भि... (भिदप:), साउ (शाप:)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. म into वँ (nasalised व) in the first instance, and into व subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭhī, Gujarātī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निविसिं (निमेषेण), भवणु (भ्रमणम्), रवण्णयम (रमणीयकम्) सावण्णु (सामान्य:), वम्मह (मन्मथ)

भवणु (भ्रमणं) (Jacobi's text clearly reads भवँणु which is the original form[27]. In other cases too वँ is to be expected in place of व, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of वँ is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भंवरा Apbh. भवँर (भ्रमर), M भुंवई Pr. भमुहा, M. न... Apbh. नावँ, नाम, M. गांव Apbh. गावँ (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original व, this derived व is changed to उ e. g.

उज्जउ (उद्यम), खेउ (क्षेम), जउणा (यमुना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. व sometimes becomes म in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like जाम्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants श becomes स, स remains, ष becomes छ initially and and स medially.

सय (शत), सिक्खा (शिक्षा), छक्क (शुष्क), विसिट्ठ (विशिष्ट), सिट्ठि (श्रेष्ठिन्), सोह (शोभा) सयल (सकल), सिन्न (सैन्य),

[27] And according to Hemacandra's rule too IV 397.

संजमभारधुरंधरह सहुच्छलिउ न जाइ ।
निअजणणीजुव्वणहरणु जम्मु निरत्थउ ताहं ॥ ३ ॥
विरमणु पंचह आसवह इंदियनिग्गह जत्थ ।
सकसायहं दंडह दमणु सतरस संजमु तत्थ ॥ ४ ॥
निग्घिण निठुर दुट्ठमण जे पाणि वहु करंति ।
ते आवज्जिअपावभर निच्छय नरय पडंति ॥ ५ ॥
अलिउ म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।
वसु नरवइ नरईहिं गयउ अलिअब्भवदोसेण ॥ ६
जइ पाणइं संसइ पडइ जइ निव्वाहु न अत्थि ।
तहवि अदिन्नु म संगहसि जं दूसिउ जिणसत्थि ॥ ७ ॥
जइ निव्विन्नउ दुहपचुरि निवसंतु संसारि ।
मेहुणछहि छमिणंतरिण मण पसरंतु निवारि ॥ ८ ॥
गाढपरिग्गहगहगहिउ नरु हारइ अपवग्गु ।
मिल्हि परिग्गहदुव्वसणु सिवसुहकारणि लग्गु ॥ ९ ॥
पंचासवविरमणु करहि करहि म निग्घण पाउ ।
सिद्धिपुरंधिहि उवरि जइ तुज्झ पइट्टइ भाउ ॥ १० ॥
कक्कसि फरसि म उव्विअसि निरु कोमलइ म रज्जु ।
मज्झत्थिउ (१) वित्थरहिं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
रसणिंदिउ दुद्दम दमिउ रसि रसि गिद्धउ जेण ।
अवर य इंदिय विसयगय लीलइं निज्जिय तेण ॥ १२ ॥
गंधसुगंधिहिं रइ करइं दुग्गंधिहिं संताउ ।
घाणिंदियकयउक्करसि जीव म बंधइ पाउ ॥ १३ ॥
जे जिणनाहह सुहकमलअवलोअणकयतोस ।
चत्र तिलोअहं लोअणइं सुहमंडणपर सेस ॥ १४ ॥
पररमणी जे रूवभरि पिक्खिवि जे विहि (ह) संति ।
रागनिबंधण ते नयण जिण जम्मवि नट्ठ हुन्ति ॥ १५ ॥
जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।
खरनिट्ठुरसद्दावभरि मा करि मणि उव्वेउ ॥ १६ ॥
गय मय महुअर झस सलह नियनियविसयपसत्त ।
इक्किक्केण इ इन्दियण दुःख निरंतर पत्त ॥ १७ ॥
इक्किक्कि इंदिय मुक्कलिय लब्भइ दुक्ख सहस्स ।
जसु पुन पंचइ मुक्कला कह कुसलत्तणु तस्स ॥ १८ ॥
इंदियपक्खिय म रइं करहु संमावहिं अपवग्गु ।
जिअ मणलंगुणविसयवडपगि अलगि म लग्गु ॥ १९ ॥
बहुरासंपइ मिलइ बहु उव्वेय करेइ ।
कोइ सिंचिंतिउ चंति महु जीवहं दुग्गइ नेइ ॥ २० ॥

2. Regressive assimilation.

त् अग्गे (आग्रेन), इत्तिग (इत्ताग्नि)

प् मुक्ता मुक्त (मुक्त)

अन्तस्था-अक्खाण (आख्यान); अन्न (अन्य); कल्लु (कल्ल), मुक्ता (मत्त्वाने), मित्त (मित्र), समुज्जल (समुज्ज्वल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णागम

(1) अच्चरिय (आश्चर्य), अरहन्त (अर्हत्), also अरिहन्त अरह (अर्हत्), आरिय (आर्य), किरिया (क्रिया), किलिट्ठ (क्लिष्ट), किलिन्न (क्लिन्न), किलेस (क्लेश), गरह (गर्हा), सुक्किल (शुक्ल)

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरहन्त, अरिहन्त and अरह all from अर्हत्.

(2) वर्णागम or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्ल), तम्बिर (ताम्र)

एत्थमेक्क म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ज्ञ् becomes ण आण (आज्ञा)

न नाण (ज्ञान)

न्न पइन्न (प्रतिज्ञा), सन्न (संज्ञा)

क्ष् becomes क्ख् अचक्खु (अचक्षु), अक्खय (अक्षय), अन्तरिक्ख (अन्तरिक्ष), इक्खण (ईक्षण),

च्छ् सच्छ (साक्षात्)

,, ,, झ् झीण (क्षीण)

(rarely) ह् निहित्त (निक्षिप्त)

ध्य् ,, झ् झाण (ध्यान), संझा (संध्या)

ध्व् ,, झुणि (ध्वनि), साध्वस (सज्झस)

प्स् ,, छ् अच्छर (अप्सरा)

त्स् ,, छ् मच्छर (मत्सर), वच्छल्ल (वात्सल्य)

त्स्य् ,, च्छ् मच्छ (मत्स्य)

स्म् ,, भ् संभल (संस्मृ), भरइ (स्मरति)

,, ,, म् सरइ (स्मरति)

,, ,, म्ह् अम्हार (अस्माकम्)

ह्य् ,, ज्झ् गिज्झ (गुह्य)

ह्व ,, भ् विंभल (विह्वल)

§ 24 *Sporadic double consonants*—Apbh. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of जि in compensation

अब्भोएं (आभोगेन) where the shortening has caused the doubling

अवगण्णिउ (अवगणित) on the analogy of मन्निउ, where the न्न is from न्य

उप्परि (उपरि) on the analogy of परुप्पर, when प्प is legitimate

एक्कमिक्कु (एकैक) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिक्कु necessitates doubling of क. The first ए too is to be regarded short, thus accounting for क्क. e. g. दलणेक्कमल्लु also.

रासहु कंधि चडावियइं लम्भइ तल सहस्स ।
आयहणे करि कम्मडां दिया तिम्हदि कस्स ॥
मरण ति विहुइं चटवडा भग्गिय जि सुकका रंक ।
धक्किअ सुसंचिअ जेहिं पर ते निग्गिवार निरंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाउलाइं सरसरहिसमाण ग गोउराइं ।
जहिं सयवर वावीउइं वराइं वणसिरीअ रमणि केलीहराइं ॥
मयमत्तय मयगल गुलगुलंत वरतरलतुरय थणमणमणंत ।
जिहिं रहवर धोरणि थट्टहडंत फरफारक पाइक धमधमंत ॥
जहिं फूव मणोहर सरवराइं नरनारीजण-मण-हरराइं ।
रमणीअरमणि जणु अच्छराइं जहिं वहइं सरिअ किरिजलहराइं ॥
जहिं वसहिं लोय अद्वारहवन्न जहिं पउण-बहत्तरि-नयरन्न ।
जहिं पवरचहुट्टइं मनवहुट्ट जलथलदीवंतरसत्थवट्ट ॥
जहिं नागर-सागर-किरिनिवास जहिं लील करइं लीलाविलास ।
जहिं सुंदरमंदिर-देहुराइं जणु सिच्छइं लच्छीहर-वराइं ॥

At fol. 106 (b) begins the story of a king of Taksasilā named T
This runs over three folios, and is given as an illustration of th
obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quo

अत्थि नामिण नयरु तक्खसिल । पडि-वक्ख-वच्छयलसिलमणिसिलोह-सह-वहसुरहर
हरिणंकप्पहमहिलचक्कचंकमणमणहर ।

धणकण कंचन-रयण-निहि सुरपुरसरिसायारु ।
सेस-फणावलि किं ठियउ परिरंभिवि पायारु ॥

तहिं तिविक्कमु २ अत्थि नरनाहु । तिअलोअविक्खाउ । जसि दलिय-सयल-व
सरपंकयसंगहिय मंगनावइ तिविक्कमु ।

तासु मंगलदेवि पिय कोमलकमलपयच्छि ।
रूवि विणिज्जिय रइरमणि कणयच्छवि नं लच्छि ॥

Apabhraṃśa quotations like रासहु कंधि चडावियइं etc. or दिवसि प
सोनासमु वीकाइ look like stray *subhāṣita* verses, current in the author's
show that there must have been a rich literature in Apabhraṃśa up
he has largely drawn. The long story that he has quoted also co
this view.

IV The *Tisaṭṭhimahāpurisaguṇālaṅkāra* of Pupphadanta is an i
work in Apabhraṃśa. It forms No. 370 in section X of the catalogu
search of Mss. for the years 1879-80, and is entered as an in
Prākrit[5] work in 304 foll. The Ms. is to be found in the Decca

[5] That it was possibly Apbh. was kindly suggested to me by the Mu
Jinavijayaji of Poona. I am in search for other Mss of the work with
publish it.

	Singular		Plural
	गओ,[3] घोतो, माइओ, मासिओ, वणिओ, हुओ भाय, सावण्ण		निग्गन्ता[4] निग्गन्ता, मग्गन्ता, कन्ना, लोगा
N	अवलोयणु, चारित्तु, जम्मंतरु, फलु, वयणु कह्राणउँ, पइ्राणउँ कम्मं,[5] फलत्तं, धम्मं	N	अंगइँ, कराइँ, गेहइँ, तोरणइँ, पगणइँ, रणइँ, नयणइँ, हरइँ कुसुम, नयण तोरण,[6]
Acc.			
M	उज्जउ,[7] उज्जोउ, णाहु, णेहु, पुत्तु, रिणारु, हारु, सेणहु, लोउ सवसिवेहओ[8] (XII 5, 2)	M	काल[9], निग्गिमण्ण, पाण, भोग, रिणन, रिणाण
N	कज्जु,[7] कारणु, घरु, वयणु, साउणु	N	कुंभइं, कुण्डलइँ, गन्धइँ, दोहइँ,[8] भाइँ, नंदणइ, सरइँ,[8] हारइँ[8] लाइग[9] (for लाइयइँ), वोहिला अंगेहि[7][11] किन्नुअहि[7], पुण्णहि[7], वयणहि[7] कुलेहि[13] गुणिहि[7], किणेहि[7], संचणहि[7] दुराचारिणहिं[13], वहनोहिं चउपासिहि[16] (VIII 5, 3)
Inst.	अवियारि[7], पणवालि[7], भविसि[7], परितोसि[7] सुणिणाहि[7], तिसंति[7], सविसेसि[7], तरंगइ[9], अवराहि[10] सरहाणि, कज्जे[7], काले[7], गव्वे[7], पयत्ते[7], वप्पे[7], वाउे[7], विणोए[7], (सिउ) पुत्ते[7] (X 3, 2) करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिवलिण अहम्मेण,[11] धम्मेण, कज्जेण, छलेण, वणिवेरण केवलेणं,[12] दोहएणं, हएणं		
Abl.	दोसहु[14] (VI 21, 12), वंचणमइहु (III 21, 8) अदत्तादाणहो[15] (V 15,5) जंपाणहो (VIII 5, 2) नयरहो होन्तउँ (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5,2)		

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[3] These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e. g. V 17. See however Hc. Gr. IV 332.

[4] In passages of mixed language and changed metre c. f. VI 18.

[5] Prākritisms.

[6] The Masculine has totally discarded inflection and the Neuter partly.

[7] One would expect the *anunāsika*, at least more frequently in the Neuter.

[8] Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

[9] तरंगे would have equally suited metrically. The lengthening therefore is sporadic.

[10] The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe ?

[11] These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

[12] Prākritisms, occuring in a Kaḍavaka of changed metre and mostly Māhārāṣṭrī

[13] Hc. Gr. IV 335.

: 's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

'his हो is common to the Gen. Not in Hc.

c mentions हु instead in IV 337

and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jain successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differenciation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलकणयरमयाइं दियसुगयपुरंदरणयसयाइं ।
दंतिलविसाहिलरुद्दडियाइं णउ णायइं भरहवियारियाइं ॥
णउ पीयइं पायंजलिजलाइं अइहासपुराणइं णिम्मलाइं ।
भावाहिउ भारवि [6]भासु वासु कोहलु कोमलगिरु कालिदासु ॥
चउमुहु सयंभु सिरिहरिसु दोणु णालोइउ कइ ईसाणु बाणु ।
पउ छंदु जइणिग्गासयाइ णिग्गच्छिउ णालंकारसाइ ॥

. . . .

पिंगलपत्थारु समुद्दि पडिउ ण कयाइ महारइ चित्ति चडिउ ।
जसइंधु सिंधुकल्लोलसित्तु ण कयावि सलिलि हियवउं णिहित्तु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākrit works) says, is Nyāyakārakartā. He is evidently the same Akalaṅka[7] as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārvākamate granthakartā,' and Dantilla and Visāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कुष्मांडः कश्चित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśīnāmamālā* e. g. अविणयवई इति द्रोणः on I, 18, अज्झो एष इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभूः कविः पांयडीबद्धरामायणकर्ता आपलीसंघीयः It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākrit.

V. The *Ārādhanā* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal[8] at Pātaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

[6] Three syllables have been rubbed out here. owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

[7] Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

[8] Dalal, Essay read before the Gujarātī Sahitya Pariṣad. p. 14.

	Singular		Plural
	गओ,[3] पोसो, पाइओ, आगिओ, वणिरो, सओ भाव, गावज्ज		सिन्धता[4] सिन्धताउ, पमाणा, कमला, लोगा
N	अवठोयरा, चारित्तु, जम्मंतर, फलु, रयण कइाणउँ, पइाणउँ कम्मं,[5] कलत्तं, धम्मं	N	अंगइँ, कज्जइँ, गोत्तइँ, तोरणइँ, णयणइँ, रयइँ, रयणइँ, हत्थइँ [illegible], णयण तोरण,[5]

Acc.

	Singular		Plural
M	उज्जउ,[6] उज्जोउ, णाहु, णेहु, पुत्तु, विणासु, हत्तु, सेणहु, लोउ सवसिवेहओ[7] (XII 5, 2)	M	कम्म[8], मिच्छिगण, पोग, भोग, विगत, [illegible]
N	कज्जु,[7] कारणु, घरु, वयणु, सउणुँ	N	कुंभइ, कुम्मइँ, मणहइँ, दोसइँ,[7] भावइँ, मंडणइँ, सत्तइँ,[8] हारइँ[8] लाइय[7] (for लाइयइँ), वोहिय

Inst.

	Singular		Plural
	अविवारिँ, धणवालिँ, मनिसिँ, परितोसिँ मुणिणाहिँ, विसंतिँ, सविसेसिँ, तरंगइँ[9], अवराहि[10] सयहाणि, कज्जेँ, कालेँ, गव्वेँ, पयरेँ, वणेँ, वाऍँ, विणोएँ, (सिउ) पुत्तेँ (X 3, 2) करिण, गणहरिण, पुण्णोदहण, सिरिण, हरिवलिण अहम्मेण,[11] धम्मेण, कज्जेण, छलेण, वणिवेरण केवलेणं,[12] दोहएणं, हएणं		अंतेउरिहिँ[13] किन्नरिहिँ, गुणिहिँ, गणहिँ, कुलेहिँ[11] गुणिहिँ, दिणिहिँ, देवाहिँ दुराचारिणिहिँ[12], वसणेहिँ घउपासिहिँ[13] (VIII 5, 3)

Abl. दोसहु[14] (VI 21, 12), वेचणमहु (III 21, 8)

अदत्तादाणहो[15] (V 15,5) जंपाणहो (VIII 5, 2) नयरहो होन्तउँ (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5,2)

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[3] These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e. g. V 17. See however Hc. Gr. IV 332.

[4] In passages of mixed language and changed metre c. f. VI 18.

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[12] Prākritisms, occuring in a Kaḍavaka of changed metre and mostly Māhārāṣṭrī III 26. [13] Hc. Gr. IV 335.

[14] Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

[15] This हो is common to the Gen. Not in Hc.

[16] Hc mentions हु instead in IV 337

(e) *Bhaviyakuḍumbacaritra*, 36 Gāthās in Catuṣpadī.

(f) *Sandeśarāsaka*, in different metres, being the message of a Virahinī

(g) *Bhāvanāsandhi* of Jayadevagaṇin, puplil of Sivadevasūri, in 6 Kaḍavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, somtimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustratrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makaradhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jīvamanah-karaṇasaṃlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खइ खणाविय सइं छगल सइं आरोविय रुक्ख ।
पइं जि पवत्तिय जन्न सइं किं कुव्वुयहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वसंतु पयट्टु ।
भट्टु व मयणमहानिवह पयडिअविजयमरट्टु ॥ १ ॥
सूर पलोइवि कंतकर उत्तरदिसि आसत्तु ।
नीसासु व दाहिणदिसिहि मलयसमीर पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरस्स ।
बीजा दुन्नय जइ करउं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीहु दमेवि जु वाहिहइ इक्क वि जिणिहिइ सत्तु ।
कुमरि पियंकरि देवि तसु अप्पइ रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खह दाहिणदिसिहिं जाइ विदब्भिहि मग्गु ।
वामदिसिहि पुण कोसलिहि जहिं रुच्चइ तहिं लग्गु ॥

from नलचरितम् p. 57

§ 29 There are no ऋ bases in Apbh. See Phonology of the vowels above § 9. They have all become mostly अ bases, rarely इ, उ bases.

Nom. जणेरु (जनयितृ), पिउ, पियरु, पियर, (पितृ), भायर, भाइ (भ्रातृ), माय[34], मायरि (माता)
Inst. पियरि*, भत्तारि* (भर्तृ), वरइत्ति (वरयितृ), भायरेहि*
भायरेण (भ्रात्रा), मायए (मात्रा)
Gen. मायरिहि (मातुः), मायहि, भाइहु
Voc. माइ. माए

माता is from माता and so a Sanskritism. ससा is directly from स्वसा and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	[illegible] ([illegible]), पन्थु (पथिन्), राय,	राय
	राया, राणउँ (राजन्)	
	परमप्पउ (परमात्मन्), सामिउं (स्वामिन्)	मणइं, मन्तिणइं, मंति
Acc.	सामि, सिहि from इन् bases	
Inst.	मण (मनस्), महिम (महिमन्),	
Gen.	[illegible] ([illegible]), कम्महो (कर्मन्),	बन्दिणह (बन्दिन्), मन्तिणह, सिहिणह(शिखिन्)
	[illegible] ([illegible]), मन्तिणहो	
Loc.	[illegible] ([illegible]), मणि (मनसि)	

§ 31 आ bases feminine.

[illegible]	[illegible]	तिणउ, परिपुत्तउं[16] पणणउ, सउणउँ
A[illegible]	[illegible]	
[illegible]	[illegible]	
	[illegible]	
[illegible]	[illegible]	
[illegible]	[illegible]	मल्लिहि[17] (तणाउँ), वग्गिणहि
	[illegible]	
[illegible]	[illegible]	
	[illegible]	
	[illegible]	

[illegible] becomes माय and मायर, भ्रातृ becomes भाइ and भायर.

[illegible] of Nom. and Acc. terminations, but does [illegible]

[illegible] of the scribe.

[illegible] and not इ or ई.

[illegible] and Gen. sing. [illegible] may be regarded as an [illegible]

[illegible] to be sporadic.

[illegible] bases.

[illegible] Gr. IV 372 has simple [illegible].

[illegible]

(e) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuṣpadī.

(f) *Sandeśarāsaka*, in different metres, being the message of a Virahiṇī

(g) *Bhāvanāsandhi* of Jayadevagaṇin, puplil of Śivadevasūri, in 6 Kaḍavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, somtimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustratrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makaradhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jīvamanaḥ-karaṇasaṃlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

लइ लणाविय सइं छगट सइं आरोविय रुक्ख ।
पइं जि पवत्तिय जम सइं किं कुज्झयहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वसंतु पयट्टु ।
भट्टु व मयणमहानिवह पयडिअविजयमरट्टु ॥ १ ॥
सूर पलोइवि कंतकर उत्तरदिसि आसत्तु ।
नीसासु व दाहिणदिसिहि मलयसमीर पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरस्स ।
बीजा दुन्नय जइ करउं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीहु दमेवि जु वाहिहइ इक्क वि जिणिहिइ सत्तु ।
कुमरि पियंकरि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खह दाहिणदिसिहिं जाइ विदब्भिहि मग्गु ।
वामदिसिहि पुण कोसलिहि जहिं रुचइ तहिं लग्गु ॥

from नलचरितम् p. 57

Singular	Plural
Inst. पइँ[45]	तुम्हइँ (VI 9, 7)
Gen. पइँ (जंतहो) (III 10, 8) तउ, तइ (Misprint for तउ III 14, 5)	तुम्हहं, तुम्ह (III 16, 7, VI 21, 12)
तुज्झु, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc. तइँ पइँ	
तुम्हार is a possessive adjective, also तुहार	

§ 35. Demonstrative तद्.

Sing.	Plu.
Nom. सो, सु (X 10, 2) or तं	ते, ताइँ, ताए (for ताइं VI 15, 8)
Acc. तं (तं संकेउ), सो (III 13, 4)	
सा (सो सा पिक्खइ V 8, 8)	
(सा जम्मभूमि सुमरंतउ VI 12, 1)	
Inst. तिं, तेण, F ताइं ताएं	तेहिँ
तेण Pr. (IV 13, 10) ताहिं (for ताइं I 13, 1)	
Gen. तहो F तिहि (II 5, 3)	
तहु F. तहि, ताहि	
तासु, तासइं (VI 10, 3) F तासु, तहो (II 4, 4)	ताहँ
तह (V 12, 2), F. तह (III 16, 7) F तहु	
Loc. तहिँ, Pr. तस्मि	तेसु Pr.

§ 36. The base एय Sk. एतद्.

Sing.	Plu.
Nom. M. इहु, एउ, एहु,	M. इय, एय
F. एय, एह,	F. इयउ (XVI 1, 10)
N. इउ, एउ, एयं Pr.	
Acc. M. इउ, एउ	
F. इह, एह	M. एयहिँ
Inst. M. एण (विरोणं), एणं Pr.	M. एय
Gen. M. एयहो	
F. एयहि, एयहिँ (तणउं)	M. एयहँ

§ 37. आय Sk. इदम्

Sing.	Plu.
Nom. M. आइउ (XVIII 4, 6), आयउ[46]	
Instr. M. आएं, एण (विरोणं), एणं	
F. आयए, आयहि	M. आयहिँ
Gen. M. आयहो	
F. आयहो {IX 21, 10} आयहिँ {VIII 12, 3} (VIII, 16 6)	M. आयहँ
	M. आयहिँ

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45 तुम्ह in Jacobi is due to a misreading of the line हा विहि अउन्नु महं मिक्खविउ (VIII 14, 9)

46 This is [illegible]. It is also equal to आगतः which suits better in all the passages [illegible] considers आयइ Masc. and Nom. Acc. N Neut. आइ in XVI 8, 10 also

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the n of the vulgar; for, says he[3]:

"Each individual word has several corruptions. For instance, the 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so fo

Apabhraṃśa here can only mean corruption or deterioration norm. This corresponds exactly with 'vibhraṃśa' or 'vibhraṣ Bharat. Both mean by the cognate words a particular linguistic phenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do the Ābhīras, nor has it acquired its later connotation, viz. people's or dialects and vehicle of leterature like the various Prākrits. The co tions mentioned by Patañjali are all found in one or other of the Prākr

(2) Bharata is the earliest writer on Sanskrit dramaturgy possib longing to the second or third century A. D. In his *Nāṭyaśāstra*[4] he with the Prākrits in the 17th chapter as vehicle of thought of c characters in the drama and in the 32nd chapter verses 47 to 242, names and definitions of metres with examples, which are almost en in the Prākrits. Part of the 17th chapter verses 5 to 23 deals wit phonology of the Prākrits.

The first allusion to what came to be called Apabhraṃśa from Bhā and Daṇḍin onwards seems to be in the following verse.[5]

"This should be briefly known to be threefold; by words which a same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) by Deśī."

After this the rules of deterioration are given which obtain Prākrits and correspond ge rally to those of the grammarians. Bharata mean by Deśī is made clear in verses 24 onwards. "Thus s be known Prākrit and Sanskrit. Hence forward I shall speak of the sion of the Deśabhāṣā."[6] And particularly in the following.[7]

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[3] Ed. Kielhorn, Vol. I p. 2.
एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः । तद्यथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोता
वमादयोऽपभ्रंशाः ।

[4] Ed. Kāvyamālā, No. 42.

[5] त्रिविधं तच्च विज्ञेयं नाट्ययोगे समासतः ।
समानशब्दैर्विभ्रष्टं देशीमतमथापि वा ॥ XVII 3
गच्छन्ति पदन्यस्तास्ते विभ्रमा (ष्टा) इति श्रेयाः ॥ ibid 4.

[6] एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।
अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is seprrated from both Sanskrit and Prākrit can only ...oken languages of different countries a regions.

[7] अथवा छन्दतः कार्याः देशभाषाः प्रयोक्तृभिः । ibid ४६
नानादेशसमुत्थं हि काव्यं भवति नाटके ॥ ibid ४७

	Singular	Plural
Inst.	पइँ[45]	तुम्हइँ (VI 9, 7)
Gen.	पइँ (जंतहो) (III 10, 8) तउ, तइ (Misprint for तउ III 14, 5)	तुम्हहं, तुम्ह (III 16, 7, VI 21, 12)
	तुज्झु, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc.	तइँ पइँ	
	तुम्हार is a possessive adjective, also तुहार	

§ 35. Demonstrative तद्.

	Sing.	Plu.
Nom.	सो, सु (X 10, 2) or तं	ते, ताइँ, ताए (for ताइं VI 15, 8)
Acc.	तं (तं संकेउ), सो (III 13, 4)	
	सा (सो सा पिक्खइ V 8, 8)	
	(सा जम्मभूमि सुमरंतउ VI 12, 1)	
Inst.	तिं, तेण, F ताइ ताए	तेहिँ
	तेण Pr. (IV 13, 10) ताहिँ (for ताइं I 13, 1)	
Gen.	तहो F तिहि (II 5, 3)	
	तहु F. तहि, ताहि	
	तासु, तासइ (VI 10, 3) F तासु, तहो (II 4, 4)	ताहँ
	तह (V 12, 2), F. तह (III 16, 7) F तहु	
Loc.	तहिँ, Pr. तम्मि	तेसु Pr.

§ 36. The base एय Sk. एतद्.

Nom.	M. इहु, एउ, एहु,	M. इय, एय
	F. एय, एह,	F. इयउ (XVI 1, 10)
	N. इउ, एउ, एयं Pr.	
Acc.	M. इउ, एउ	
	F. इह, एह	M. एयहिँ
Inst.	M. एण (विहोए), एणं Pr.	M. एय
Gem.	M. एयहो	
	F. एयहि, एयहिँ (तणउं)	M. एयहँ

§ 37. आय Sk. इदम्

Noun.	M. आइउ (XVIII 4, 6), आयउ[46]	
Instr.	M. आयं, एण (विहोएं), एणं	
	F. आयएं, आयहि	M. आयहिँ
Gen.	M. आयहो	
	F. आयहो {IX 21, 10 / VII12, 3} आयहिँ (VIII, 166)	M. आयहँ M. आयहिँ

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[45] तुमइ in Jacobi is due to a misreading of the line हा विहि भयणु मइं सिक्खविउ (VIII 14, 9)

[46] ... is suspicious. It is also equal to आगतः which suits better in all the passages wh... considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 also

verse, he divides it again sixfold on the language basis. He says:[3] "A sixfold division of it is possible, based upon the difference of languages: Sanskrit, Prākrit, Māgadhī, Piśācabhāṣā, and Sauraseni, the sixth being Apabhraṁśa in several divisions on account of the particular country."

Here too the Apabhraṁśa is placed on a level with the older literary Prākrits viz. the Māhārāṣtri, Māgadhi, Paiśāchi, and Saurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhraṁśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākrits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṁśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kavyamimamsa*,[4] Rajasekhara has several references to Apabhraṁśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his Kavyapurusa thus[5] described:—'Sanskrit is your mouth, Prākrit the arms, Apabhramsa the hips, Paiśāca the feet, and a mixture of these the chest." Again when his poet-king holds his Durbār, 'The Sanskrit poets[6] should be seated to the north (of his regal seat); the Prākrit poets to the east, the Apabhraṁśa poets to the west, the Paiśāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages[7] the budding poet should master.

"Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākrt, still another in Apabhraṁśa phrase, a fourth in Bhūtabhāśā; some other object can be expressed in two, three or even four languages. A good poet, whose intellet can command *all these*, fills the whole world with his fame."

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[3] भाषाभेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११
प्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।
षष्ठोऽत्र भूरिभेदो देशविशेषादपभ्रंशः ॥ २, १२

[4] Gaekwad's Oriental Series, no. I, 1916.

[5] Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमपभ्रंशः, पैशाचंपादौ, उरोमिश्रम्,

[6] Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।......पूर्वेण प्राकृताः कवयो...। पश्चिमेनापभ्रंशिनः कवयः । दक्षिणतो भूतभाषाकवयः ।

[7] Ibid pp. 48-49 एकोऽर्थः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोऽस्मिन्
अन्योऽपभ्रंशगीर्भिः किमपरमपरे भूतभाषा क्रमेण ।
द्वित्राभिः कोऽपि वाग्भिर्भवति चतसृभिः किंचकश्चिद्विवेक्तुं
यस्येत्थं धीः प्रपन्ना स्नपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥

	Singular	Plural
Inst.	पइँ[46]	तुम्हइँ (VI 9, 7)
Gen.	पइँ (जंतहो) (III 10, 8) तउ, तइ (Misprint for तउ III 14, 5)	तुम्हहं, तुम्ह (III 16, 7, VI 21, 12)
	तुज्झु, तुहु (IX 20, 9)	तुम्हाणँ (IV 13, 10)
Loc.	तइँ पइँ	
	तुम्हार is a possessive adjective, also तुहार	

§ 35. Demonstrative तद्.

	Sing.	Plu.
Nom.	सो, स (X 10, 2) or तं	ते, ताइँ, ताए (for ताइं VI 15, 8)
Acc.	तं (तं संकेउ), सो (III 13, 4)	
	सा (सो सा पिक्खइ V 8, 8)	
	(सा जम्मभूमि इमरंतउ VI 12, 1)	
Inst.	तिं, तेण, F ताइं ताएं	तेहिँ
	तेण Pr. (IV 13, 10) ताहिँ (for ताइं I 13, 1)	
Gen.	तहो F तिहिं (II 5, 3)	
	तहु F. तहि, ताहि	
	तासु, तासइं (VI 10, 3) F तासु, तहो (II 4, 4)	ताहँ
	तह (V 12, 2), F. तह (III 16, 7) F तहु	
Loc.	तहिँ, Pr. तम्मि	तेसु Pr.

§ 36. The base एय Sk. एतद्.

Nom.	M. इहु, एउ, एहु,	M. इय, एय
	F. एय, एह,	F. इयउ (XVI 1, 10)
	N. इउ, एउ, एयं Pr.	
Acc.	M. इउ, एउ	
	F. इह, एह	M. एयहिँ
Inst.	M. एण (विहोएं), एणं Pr.	M. एय
Gem.	M. एयहो	
	F. एयहि, एयहिँ (तणउं)	M. एयहँ

§ 37. आय Sk. इदम्

Noun.	M. आइउ (XVIII 4, 6), आयउ[46]	
Instr.	M. आएं, एण (विहोएं), एणं	
	F. आयएं, आयहि	M. आयहिँ
Gen.	M. आयहो	
	F. आयहो { IX 21, 10 / VII 12, 3 } आयहिँ (VIII, 16 6)	M. आयहँ M. आयहिँ

[45] तुमइ in Jacobi is due to a misreading of the line हा विहि भउगु मई सिक्खविउ (VIII 14, 9)

[46] This is suspicious. It is also equal to आगत: which suits better in all the passages ...obi considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 also

into fur groups of four Mātrās each, with a proviso[17] that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Karṇa (— —). What remains therefore is all laghu (⏑⏑⏑⏑) i. e. a 'Vipragaṇa', or antaguru (⏑⏑ —) i. e. a 'Sa-gaṇa'.

One Kaḍavaka, VIII 13, is in this metre.

(१) हा पुत्तजम्मि किउ काइं मइं निहिंदसणे जं नयणइं हयइं । १

(२) हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into⏑⏑. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen[18] syllables to a foot. Several Ghattās in our work are in this metre.

(6) *Kavva* or Kāvya is a metre of twentyfour Mātrās. It is thus described:[19]

"There are two gaṇas of six Kalā at the beginning and end (of a pāda); there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (⏑–⏑) or Vipra (⏑ ⏑ ⏑ ⏑). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paaṅgama* or Plavaṅgama is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaḍavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:[20] "In every foot the first should be guru, so Pingala says without doubt. This is the metre Plavaṅgama, with twenty-one Mātrās.

(१) पडिवन्नइं वियालि वरविलयहिं सिज्जावत्ति किय । ३

(२) पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

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[17] Ibid p. 293 गण विप्प सगण धरि पअइ पअं
भण सिंहअलोअण छंदवरं ।
गुणिगण मण बुज्झहु णाअ भणा
ण हि जगणु ण भगणु ण कण्ण गणा ॥ १८३

[18] Jacobi probably regards the last syllable short and therefore thinks our Kaḍavaka to be in Hemacandra's Pāraṇaka metre.

[19] Ibid p. 187 आइ अन्त दुहु छक्कलउ तिण्णि तुरंगम मज्झ ।
तीए जगणु कि विप्पगणु कव्वह लक्खण बुज्झ ॥ १०९

Jacobi regards it as Kubjakusumam after Hemacandra.

[20] Ibide p. 298. पअ पअ आइहि गुरुआ पिंगल पभणेइ सअल णिब्भंती ।
छंद पवंगम दिट्ठो मत्ताणं एक्कवीसंति ॥ १८७

Jacobi is doubtful if this is of Hemacandra.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.[1]

That most of the Sūtras, regardig which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्गि etc. जस्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्गि etc. Now it is queer that Caṇḍa should have omitted to give instances of शस् i. e. Acc.Pl; ङसि i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., ङस् i. e. Gen. Sing. and ङि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.[2] Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhraṃśa form हउं. (3) One more proof of importance from the point of view of Apabhraṃśa is furnished by Appendix[3] C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोःणुः 24, मे सर्वास्मु युष्मदः 26, भावेत्तणः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्थे, (3) णवरि आनन्तर्यार्थे, (4) णवर केवलार्थे, (5) परेस्वद, (6) थ्थ स्थि कुत्सायां, (7) दडवड शीघ्रार्थे–दडवड होइ विहाणु, (8) अतिरभसादूर्ध्वमुखस्येतस्ततो गमने दवडव–दवडव चरियाए, (9) णं णउ णाइं णावइ जणि जणु मणु इवार्थे—, मिव पिव विव विअ इवार्थे वा भवंति, (10) दाणिं एहिं एतहे एवहिं इदानीमः, (11) यथा तथा अनयोः स्थाने ं।—

दोहा—काल्ड लहेविणु जोइया जिम जिम मोह गलेइ ।
तिम तिम दंसणु लहइ जो णियमें अप्पु मुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may objected to, as Caṇḍa has always supplied instances. The same may be of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

[1] Op. Cit § 34. [2] Hœrnle Op. Cit. pp. 41, 42. [3] Hœrnle pp. 46, 47.

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuṣpandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṭī* having 11 Mātrās for all four feet occurs at IV 11.

Siṃhaaloaṇa,[26] see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,[26] see (2) above, occurs as Ghattā in IV 7.

(C) CLASSICAL METRES OR GAṆAVṚTTAS

(16) *Cāmara*. Of about the *ten* Kaḍavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.[27]

"Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight 'hāras' or long syllables and seven 'sāras' or short syllables, and a 'hāra' or long syllable at the beginning and end." Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala's definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

— ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ —

When we examine our Kaḍavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्समाणएण तेण दिठ्ठयं gives –⏑–⏑–⏑–⏑–⏑–⏑–⏑–

(2) वाविकूवखष्यबद्धव सुप्पसण्णवण्णयं „ –⏑–⏑–⏑–⏑–⏑–⏑–⏑–

But (3) मदविहारदेहुरेहिं सहु तं रवण्णयं „ ⏑⏑⏑–⏑–⏑–⏑–⏑–⏑–⏑–

(4) सुरहिगंधपरिमलं पसअएहिं फंसए „ ⏑⏑⏑–⏑⏑⏑⏑–⏑–⏑–⏑–⏑–

[26] These have not been renumbered.

[27] Ibid p. 484

चामरस्स वीस मत्त तीणि मत्त अग्गला ।
अट्ठ हार सत्त सार ठाइ ठाइ णिम्मला ।
आइ अंत हार सार कामिणी मुणिज्जए ।
अक्खरा दहाइ पंच पिंगले भणिज्जए ॥ १५८

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dikṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Ṣaḍbhāṣācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita[2] who mentions him along with others in his *Prakritamaṇidipa*. As the latter lived during the latter half of the 16th century, Lakṣmidhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākritarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdharā, e. g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,[3] "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudi* and the other from Nāgoji's[4] *Paribhāṣenduśekhara*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛtasarvasva*[6] is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

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[1] वृत्तिं त्रैविक्रमीं गूढां व्याचिख्यासन्ति ये बुधाः ।
षड्भाषाचन्द्रिका तैस्तद्व्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.
See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

[2] Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

[3] Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंव्यवहारपरिज्ञापनार्थं संज्ञापरिभाषे वर्ण्येते.

[4] Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 223.

[5] Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 13th or 14th century.

[6] Edited by Bhaṭṭanāswāmin, Granthapradarśani series, February to June 1912.

(thus) Nāgarāja says that there are four 'yodha' gaṇas (— ⏑ —). Of this form is to be known a Lacchīhara." Four — ⏑ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the begining of a pāda thus:

(1) तिलयदीवन्तरत्थेण चंदलाइं has ⏑⏑⏑–,–⏑–,–⏑–,–⏑–

(2) सिसिरकालम्मि उन्हालए पावसे has ⏑⏑⏑–,–⏑–,–⏑–,–⏑–

In both the cases, the initial guru (—) is split up into two laghus (⏑⏑).

(20) *Mandara* occurs only in one line of a Kadavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिणु अंचहु मं पढ धंचहु ॥ १ ॥
इंदिय खंचहु छलिय संचहु ॥ २ ॥

Piṅgalas definition runs thus.[33]

"That is the beautiful Mandara, Oh friend, where there is a 'bha' (—)" i. e. at the beginning. The context is of three-syllable feet. Hence Mandara consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhraṃśa Literature.[1]

(1) What is the extent of the Apabhraṃśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhraṃśa known to scholars and recognised by them as such was, what was found[2] (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārapāla-carita*, otherwise called *Prākṛta-dvyāśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakācāryakathā* and that of the destruction of *Dvāravatī* and stray verses here and there in Alaṅkāra works like *Sarasvatī-kaṇṭhābharaṇa*, the commentaries to *Daśa-*

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[32] Ibid p. 441

हार गंधा तहा कण्ण गंधा उणो
कण्ण सद्दा तहा तो गुरूआ गणो।
चारि जोहा गणा णाअराआ भणो
एहुरूएण लच्छीहरो सो मुणो ॥ १२७

[30] Ibid p. 351 भो जहि सो जहि मन्दर सुन्दर ॥ २२ Jacobi does not seem to have noticed this.

[1] The following is from my essay of this name read at the First Oriental Conference Poona, Nov. 1919, with modifications and additions.

[2] Pischel, *Materialien Zur Kenntnis des Apabhraṃśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kaṇṭhābharaṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay

अण्णेक्कु तहिं जि पुरि वहुगुणड्डु हरिवलु णामि वणिवतु वियड्डु ।
तहो पियगेहिणि णामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदुअरविंदमुहिय ।
धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
किंदुअहि रमंतिं णयणइट्ठु पंगुरणविवरिथ्थणकलसु दिट्ठु ।
अहिलासु पुव्वसंबंधि जाउ परिवड्ढिउ विहिंमि मणाणुराउ ।
मग्गेवि लइय सा तेण कन्न निवेसिहि भणिवि हरिवलिण दिन्न ।
परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।
घत्ता । किय मंडवसोह घरि घरि वद्धइं तोरणइं ।
उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥
खंचिय मेइणि तंडविय वण्णु वहुपरिमलचंदणच्छडय दिण्णु ।
दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठ सुहिसयणविंद ।
कालागुरुखंडइं वोहियाइं वरभवणसयइं उवसोहियाइं ।
णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
संभासिउ सयणु विसिट्ठु इट्ठु णरनाहु चउक्कासणि वइट्ठु ।
पुणु किउ पॅरिचिंत्ति संपहातु वरभोयणु वत्थाहरणसातु ।
परिहाइवि उज्जलवासवेसु अंतेउरु परियणु पिंडवासु ।
पुणु किउ घरचावारहो पहाणु पुरपउरहो वहुसम्माणदाणु ।
वहुविविहभक्खभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोज्जु ।
तंवोलु विलेवणु वत्थु लेवि जं जासु जोग्गु तं तासु देवि ।
पुणु दिण्णु भेरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।
अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।
घत्ता । थिउ हुववहि थित्तु मंगलसद्द समुच्छलिउ ।
वहुतूररवेण कन्नहि पाणिग्गहणु किउ ॥ ९ ॥
कयपाणिग्गहणि वियड्डलील तरुणिहिं आरंभिय कामकील ।
सुविसुद्धवंसि उप्पण्णियाउ सुचियड्डगुणहि संपुण्णियाउ ।
उब्भडवरतरुणिउं जाउ जाउ उव्वग्गिवि ढुक्कउ ताउ ताउ ।

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१ A अहिम्‌ २ B मणहरच्छणिंद ३ B किंदुवहिं रमंतें ४ B कण्ण ५ B णिवसेहि ६ B रिम
७ B परचिंनें ८ B वास ९ A मणुज्ज १० A हरिय ११ B कण्णहो

संजमभारधुरंधरह सहुच्छलिउ न जाइ ।
निअजणणीजुव्वणहरणु जम्मु निरत्थउ ताइं ॥ ३ ॥
विरमणु पंचह आसवह इंदियनिग्गह जत्थ ।
सकसायहं दंडह दमणु सतरस संजमु तत्थ ॥ ४ ॥
निग्घिण निठ्ठुर दुट्ठमण जे पाणि वहु करंति ।
ते आवज्जिअपावभर निच्छय नरय पडंति ॥ ५ ॥
अलिउ म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।
वसु नरवइ नरइंहि गयउ अलिउब्भवदोसेण ॥ ६
जइ पाणइं संसइ पडइ जइ निव्वाहु न अत्थि ।
तहवि अदिन्नु म संगहसि जं दूसिउ जिणसत्थि ॥ ७ ॥
जइ निव्विन्नउ दुहपचुरि निवसंतु संसारि ।
मेहुणछहि छमिणंतरिण मण पसरंतु निवारि ॥ ८ ॥
गाढपरिग्गहगहगहिउ नरु हारइ अपवग्गु ।
मिल्हि परिग्गहदुव्वसणु सिवसुहकारणि लग्गु ॥ ९ ॥
पंचासवविरमणु करहि करहि म निग्घण पाउ ।
सिद्धिपुरंधिहि उवरि जइ तुज्झ पइट्ठइ भाउ ॥ १० ॥
कक्कसि फरसि म उव्विअसि निरु कोमलइ म रज्जु ।
मज्झत्थिउ (१) वित्थरहिं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
रसणिंदिउ दुद्दम दमिउ रसि रसि गिद्धउ जेण ।
अवर य इंदिय विसयगय लीलइं निज्जिय तेण ॥ १२ ॥
गंधसुगंधिहिं रइ करइं दुग्गंधिइं संताउ ।
घाणिंदियकयउक्करसि जीव म बंधइ पाउ ॥ १३ ॥
जे जिणनाहह सुहकमलअवलोअणकयतोस ।
धन्न तिलोअहं लोअणइं सुहमंडणपर सेस ॥ १४ ॥
पररमणी जे रूवभरि पिक्खिवि जे विहि (ह) संति ।
रागनिबंधण ते नयण जिण जम्मवि नट्ठु हुन्ति ॥ १५ ॥
जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।
नरनिठ्ठुरसद्दायमरि मा करि मणि उव्वेउ ॥ १६ ॥
गय मय महुअर झस सलह नियनियविसयपसत्त ।
इक्किक्कण इ इन्दियण दुःख निरंतर पत्त ॥ १७ ॥
इक्किमि इंदिय मुक्कलिण लब्भइ दुक्ख सहस्स ।
जसु पुन पंचइ मुक्कला कह कुसलत्तणु तस्स ॥ १८ ॥
इंदियसुक्खिय म रइं करहु संभावहि अपवग्गु ।
जिम मणतंगुरविसयसुहमग्गि अमग्गि म लग्गु ॥ १९ ॥
वरतरसंवर संवरह बहु उव्वेय करेह ।
कोर निरंतिर अंति महु लीलइं दुग्गइ नेइ ॥ २० ॥

सहियणु सरलसहीविं देक्खइ परियणु समविसमिं उवलक्खइ ।

घत्ता । सवियड्ढविलास सारभूअ पुरि समवयहो ।
अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥

सोवि ताहिं[3] सवियारउ जंपइ सरसंसहीव सणेहु समप्पइ ।
करइ केलि पच्छण्णसमासइ ओहुंजइ वियड्ढपरिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहसुहेण तंवोलु पडिच्छइ ।
सिढिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंगणु ।
परिसक्कइ पच्छण्णवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहिं णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । सहुं कालें ताहिं पुत्तजम्मि अहिलसइ मणु ।
निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥

कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
[illegible] मणाउ अवरोरह अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं [illegible] वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छि[illegible]
होसइ तुम्हु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।
तं मुणिवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
वंदिउ गंपि धणवइहिं पयत्तें तेणवि पुलयपसाहियगत्तें ।
अप्पाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । सो धम्मदिणेहिं निवसहि तंमगइ पूरियइं ।
संचरिउ गब्भु अंगइ गब्भाऊरियइं ॥ १४ ॥

तं जाणिवि कामिणि मुहु मंचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु [illegible] णिबंधिय फलमंगलअहिणोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ बंधवलोउ मणोरह आसासिउ ।
[illegible] मुणिणिद्दिट्ठु [illegible] तेणवि तहो परियाणिउ [illegible]

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१ B [illegible] २ A [illegible] ३ B ताहं सवियारिउ ४ B [illegible] ५ C [illegible]
६ B [illegible]

रासहु कंधि चडाविगइ लब्भइ लग्ग रासह ।
आपहणे करि कम्मडां हिंणा निम्मरहि करम ॥
मरण ति विड्इं वरतडा भम्मि जि मुक्का रंक ।
घडिअ घडंनिअ जेहिं पर ते णिणिचार निसंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाउलाइं धरधरदिणमाण गं गोउलाइं ।
जहिं सगवर वालीवइं वराइं वणसिरीअ रमणि केलीहराइं ॥
मयमत्तय मयगल गुलगुलंत वरतरलतुरग थगथगथगंत ।
जिहिं रहवर घोरणि घडहडंत करकारक पाइक धमधमंत ॥
जहिं पूव मणोहर सरवराइं नरनारीजण-धण-छंदराइं ।
रमणीअरमणि जणु धवलहराइं जहिं वहइं सरिअ किरिजलहराइं ॥
जहिं वसहिं लोय अइराइवत्त जहिं पउण-चहतरि-नवरत्त ।
जहिं पवरचहुट्टइं मनवहुट्ट जलथलवीर्यंतररसरयणड्ड ॥
जहिं नागर-सागर-किरिनिवास जहिं कीड करइं लीलाविलास ।
जहिं सुंदरमंदिर-देहुराइं जणु सिच्छइं छच्छोदर-धराइं ॥

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The beginning of the story, which is interesting in itself, is quot

अत्थि नामिण नयरु तखसिल । पडि-वक्ख-वछयलसिलमणिसिलोह-सह-बहुघरहर
हरिणंकग्रहमहिलचक्कचंकमणमणहर ।

धणकण कंचन-रयण-निहि सुरपुरसरिसायारु ।
सेस-फणावलि किं ठियउ परिरंभिवि पायारु ॥

तहिं तिविक्कमु २ अत्थि नरनाहु । तिअलोअविक्खाउ । जसि दलिय-सयल-बलि
सरपंकयसंगहिय मंखनावइ तिविक्कमु ।

तासु मंगलदेवि पिय कोमलकमलपयच्छि ।
रूवि विणिज्जिय रइरमणि कणयच्छवि नं लच्छि ॥

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सीहासणसिहरोवरि मुचइ वरविलयहि सिरि कुरुलइं लुंचइ ।
कोक्कोउ हसइ वियारहं वंकइ अहतु समप्पइं डसणहिं डंकइ ।
चुंविज्जंतु कवोलइं चीरइ गलि लग्गंतु थणहिं अहिं खीरइ ।
कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।
परिवड्ढइ दिहि दिंतु सउंन्नहं पढमंकुतु नावइ इहुं पुन्नहं ।
घत्ता । चिह्नइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
तहिवि तेण गुतुवयणणिउत्ति परमागमकलगुणसंजुत्ति ।
मुणिअक्खरसंकेयकयत्थें वहुवायरणसद्दसत्थत्थें ।
सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।
जोइसमंततंतवहुभेयइं धणुविन्नाणवाणगुणच्छेयइं ।
विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणाइं ।
दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचलाहुक्कइं ।
मल्लजुज्झआवग्गणसंचइ ढोक्करकत्तरिकरणपवंचइं ।
गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
घत्ता । एमाइविसिट्ठइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।
जिणमहिमपुज्जदाणोच्छवेविण उज्झासालहिं णीसरिउ ॥ २ ॥
उज्झासाल मुएवि घतु आयहो थिरगंभीरगुणिहिं विक्खायहो ।
पिक्खिवि णिययसुपुत्तहो चरियइं विज्जाविणयवहुग्गुणभरियइं ।
धणवइ सुट्ठु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।
पुत्तविचित्तगुणिहिं परितुट्ठउ सलहइ घरिणिहि पुरउ पहिट्ठउ ।
पिए लावण्ण एहु णउ दीसइ मंच्छुडु कुलि उज्जोउ करेसइ ।
पोमलच्छि विहसेविणु जंपइ पुण्णोदएण काइं ण समप्पइ ।
कप्परुक्खहो णामिं फलु संपज्जइ किं अंवइं आमलउ णिवज्जइ ।
जो नंदणणइं अंगि उप्पण्णउं तासु सरीरि होइ किं हुण्णउं ।
घत्ता । इय लीलइं कीलंताइं तहिं वेवि जाम विलसंति रइ ।
तावण्णहिं दिवसहिं थोवडहिं विहडिय पिम्महं तणिय गइ ॥ ३ ॥

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१ B सिहरम्मि २ B कुरुलईं ३ B कोकिउ ४ B समप्पिउ ५ B सउण्णइं ६ B वहुपुण्णइं ७ A त्थिरहिं ८ B दाणुच्छवेण ९ A विज्जासालहो १० B कुंडि ११ B परिट्ठिउ १२ B तउ

रासहु कंधि चडावियइं लम्भइं तास सहस्स ।
आपहणे करि कम्मडां दिया तिसरदि कस्स ॥
मरण ति विहइं बप्पडा पस्सिय जि सुक्का रंक ।
संकिअ सुसंचिअ जेहिं पर ते निग्गियार निरांक ॥

Here is a description of a city and its suburbs:—

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जहिं सयवर वावीतइं वराइं वणसिरीअ रमणि केलीहराइं ॥
मयमत्तय मयगल गुलगुलंत वरतरलतुरय थणमणयंत ।
जिहिं रहवर धोरणि घडहडंत फरफारक पाइक धमधमंत ॥
जहिं कूव मणोहर सरवराइं नरनारीजण-घण-छंदराइं ।
रमणीअरमणि जणु अच्छराइं जहिं वहइं सरिअ किरिजलहराइं ॥
जहिं वसहिं लोय अगारहबल जहिं पउण-चहुत्तरि-नयरल ।
जहिं पवरचहुट्टइं मनवट्टह जलथलदीवंतरसत्थवट्ट ॥
जहिं नागर-सागर-किरिनिवास जहिं लील करइं लीलाविलास ।
जहिं सुंदरमंदिर-देहुराइं जणु सिच्छइं लच्छीहर-वराइं ॥

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हरिणंकमुहमहिलचक्कचंकमणमणहर।

धणकण कंचन-रयण-निहि सुरपुरसरिसायारु ।
सेस-फणावलि किं ठियउ परिरंभिवि पायारु ॥

तहिं तिविक्कमु २ अत्थि नरनाहु। तिअलोअविक्खाउ। जसि दलिय-सयल-व
सरपंकयसंगहिय मंडनावइ तिविक्कमु।

तासु मंगलदेवि पिय कोमलकमलपयच्छि ।
रूवि विणिज्जिय रइरमणि कणयच्छवि नं लच्छि ॥

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गउ मासेहं मंदिरि संपत्तउ थिउ सुहिसणु मउलावियणत्तउ ।
लच्छिए अंकि भरिउ आणुविलिउ निम्मलच्छणाउं करेविणु चुंविउ ।
कमलइं तासु वयणु अवलोइवि पुणरवि अंसुजलउ किउ जोइवि ।
सइलउ वयणु माइ किउ वालि हउं दुल्लहउ जम्मु कुमालि ।
घत्ता । दुल्लिए काइं हउं तउ करमि दुणिगरहो नारि अणगारिउ ।
नहु संगि दुक्खइं भायणिहि तुज्झु वि पुत्त पवासु किउ ॥ ११ ॥
तो लोयणाइं लुहिवि सइं लच्छिए णियपणीग मं भंति विलक्खिए ।
होउ पुत्ति कामु निवारहि कुणि लोयणाइं वि मणु साहारहि ।
चंगउ किउ धणवइण णिरारिउ अम्हहं सिद्धिंसणु अवंहारिउ ।
वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
सो ण करंतु ताम इय पहउ दुक्खुप्पायणु दुम्मियदेहउ ।
तं णिसुणिवि वुचइ हरियत्तें अम्हि वंचिय दइवायत्तें ।
एक्कु जुवाणु अण्णु धणयत्तउ पुरि पउरालंकारसहत्तउ ।
अण्णुवि लइय तेण मग्गेवि सइ को जाणइ चिरयाल भवीसइ ।
घत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
कवि होसइ सुंदर कज्जगई किं विहलु जाइँ जं रुवइ सइ ॥ १२ ॥
तं णिसुणेवि पयंपइ वालउ णवकुवलयदलग्गसोमालउ ।
अम्हइं जइवि तासु णउ रुचई तो किं णिययकलोवि मुचइ ।
जइवि तेण विणु णाहिं वलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
जइवि णिरारिउ पाणहं मुचइ तोवि परम्मुहुं दूरिं मुचइ ।
हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
सो अप्पणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिव्वउ तेहउ ।
घत्ता । मं माएँ करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
वोलंतहि दियहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

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१ B मासहि २ R महोसंगे ३ B पुसि० ४ B सेठित्तणु ५ B अवयारिउं ६ B मग्गिव ७ B जाउ ८ B कुवलयदलंग ९ B कलावें १० B अप्पणइं ११ B माइं

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दंतिलुविसाहिलुद्दरियाइं णउ णायइं भरहवियारियाइं ॥
णउ पीयइं पायंजलिजलाइं अइहासपुराणइं विम्मलाइं ।
भावाहिउ भारवि [6]भासु वासु कोहलु कोमलगिरु कालिदासु ॥
चउमुहु सयंभु सिरिहरिसु दोणु णालोइउ कइईसाणु बाणु ।
पइ रुद्दु जइणिण्णासयारु पडियच्छिउ णालंकारसारु ॥

. . . .

पिंगलपत्थारु समुद्दि पडिउ ण कयाइ महारइ चित्ति चडिउ ।
जसइंधु सिंधुकल्लोलसित्तु ण कलाकोसलि हियवउं णिहित्तु ॥

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तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कीयरहं भणप्पिउ ।
एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।
अह धुत्तहं सुलोयपरिभूयहं मुहमहुरहं पच्छण्णविरूअहं ।
जं वेलत्तणेण विडविज्जइ तेण काइं किंविगत्थें किज्जइ ।
आलिंगणसयणपसुहदवदाणेहिं भोयणु देइ गरुयसम्माणिहिं ।
मित्तु कोरिवि तियवइ ताडिज्जइ कयविक्कयच्छलेण वंचिज्जइ ।
होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खणिहाणिं ।
घत्ता । जं अणुदिणु तुम्हिवि आवसइण होइ जसहु आवाहणउं ।
तं भणु किर्लोल वणंतहिंमि सुहडहं नारियपसाहणउं ॥ ७ ॥
तं णिसुणेवि भणइ वणिनाहउ महु पडिवण्णु वयणु तुम्हारउ ।
तुहुं म करेहि किंपि कयविग्गउ अच्छहि पउरमज्झि समभावउ ।
तं सुणु भणिवि कोवि पडिवज्जहि चिंतसहि मज्झु अत्थु जिम रक्खहि ।
तं णिसुणेवि पयंपइ णंदणु कमलणयणमणणयणाणंदणु ।
जिणवरपायपोमचलभट्टउ भवियहु होइ आहणु मरट्टउ ।
[illegible] [illegible] अत्थु निक्कंमतहं कवण किति जासु कवणु जियंतहं ।
[illegible] [illegible] [illegible] विरयहिं पुव्वक्कियकम्महो अणुमाणहिं ।
[illegible] [illegible] [illegible] [illegible] पुव्वविहिउ जं जेम ।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] पयासिउ ।
[illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] [illegible] जं [illegible] ।
घत्ता । [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ ८ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] ।
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चउमुहु सयंभु सिरिहरिसु दोणु णालोइउ कइईसाणु बाणु ।
पइ छंदु जइणिग्गाससमासु णउ जाणिउ णालंकारसारु ॥

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अइणगुण जणि कायरु वुच्चइ अइभगुण जइ लच्छिए मुच्चइ ।
अइमएण दप्पुभड्ड णावइ अइविगण भोयणु वि ण भावइ ।
अइरूवि तियरयणु विणासइ अइचारिं सव्वहो गुणु णासइ ।
जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहिं ।
अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
तेहिं समाणु पंथि पयट्टंतहो केम करेसइ दोह्लु वहंतहो ।
अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।
घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
आमहं सालि महंतरवयणइं सुणिवि मुणिवि अणुमण्णिवि सयणइं ।
णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
एम करेवि समुचउ गोत्तहो भविसु पढुक्कु पासि वधुयत्तहो ।
सो पिक्खेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
विहडप्फड विमुक्कसिंगारिं पच्चासन्नु खुहियपरिवारिं ।
अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
असुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
तणुपच्छण्णपिहियपरिहासइं सुपरिट्ठियणायरियइं भासइं ।
घत्ता । पणवंति करु करयलि धरिवि फुडुलडवियडपड्डत्तरिण ।
सम्माणु दाणु पेसणु करिवि वोल्लिउ नेहनिरंतरिण ॥ १३ ॥
अहो वट्टइ अचरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
भविसयत्तु पियवयणहिं लज्जइ विणु कज्जें[1] किर को पडिवज्जइ ।
तुहुं परिपुण्णु अहिट्ठियदव्वें पहुसम्माणदाणगुणगव्वें ।
अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
उज्जउ तुम्हतणउं आयण्णिवि किउ अम्हइं चित्तु अणुमण्णिवि ।
सुट्ठु वि णरहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।
जइ तउ ठाइ करंतउ एहउ तेण विमण्णिउं[2] णीसंदेहउ ।

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अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
समउ सरूवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।
अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवंति तिह सोक्खइं ।
सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
वंदणु करिवि वयणु अवलोइवि दाहिदुव्वक्खय सिरि संजोइवि ।
घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
अइरूढुरुहियविरल्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि णाइं संवच्छरु ।
अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।
दिढु होज्जहि उत्तमगुणवग्गहो रक्खिवज्जहि लंछणु कुलमग्गहो ।
होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
चलतियमइहि पवड्ढियमाणहु गयवइयहं दूहवहं जुवाणहु ।
वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
णयणइं होंति जुवाणहं मुद्धउ तरुणिवयणदंसणरसलुद्धउ ।
घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
चलसम्मणवयणुल्लावएहिं जो परतियहिं ण खंडियउ ॥ १८ ॥
पुरिसिं पुरिसिव्वउ पालिव्वउ परधणु परकलत्तु णउ लिव्वउ ।
तं धणु जं अविणासियधम्में लब्भइ पुव्वक्कियसुहकम्में ।
तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विढत्तउ ।
णियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।
अण्णु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
तरुणितरललोयण मणि भाविउ पहुसम्माणदाणगुणगाविउ ।
तहिंमि कालि अम्हहिं सुमरिज्जहि एक्कवार मुहदंसणु दिज्जहि ।
परधणु पायधूलि मण्णिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्झउ गमणागमणु ।
रक्खिज्जउ जिणसासणदेवएहिं विढविवि आवहि अतुलु धणु ॥ १९ ॥

(e) *Bhaviyakuḍumbacaritra*, 36 Gāthās in Catuṣpadī.

(f) *Sandeśarāsaka*, in different metres, being the message of a Virahinī

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from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुमल वणि वसंतु पयट्टु ।
भट्टु व मयणमहानिवह पयडिअविजयमरट्टु ॥ १ ॥
सूर पलोइवि कंतकर उत्तरदिसि आसत्तु ।
नीसासु व दाहिणदिसिहि मलयसमीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरस्स ।
बीजा दुन्नय जइ करउं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीहु दमेवि जु वाहिहइ इक्क वि जिणिहिइ सत्तु ।
कुमरि पियंकरि देवि तसु अप्पइ रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खह दाहिणदिसिहिं जाइ विदब्भिहि मग्गु ।
वामदिसिहि पुण कोसलिहि जहिं रुच्चइ तहिं लग्गु ॥

from नलचरितम् p. 57

चंदप्पहु जिणु हियवइ धरिवि जासु पहावि विमलमइ ।
पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुकिउ संचहु ।
बंधुयत्तु कुलकित्तिविणासु गउ वोहित्थइं लेवि हयासु ।
भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइं लेवि ।
ताम ण कोइवि पिक्खइ तित्थु विंभिउ मणि असुणियकज्जत्थु ।
सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
पिक्खइ ताम समुद्दि वहंतइं धुयधयवडइं ताइं जलजंतइं ।
दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।
करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणणिए जंपिउ ।
णट्ठु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।
घत्ता । अण्णण्णइं चिंतिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
सुट्ठु वि वियड्ढु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।
णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं सम्वारिउ ।
कवडु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
अह इत्थु वि ण विसाउ करिव्वउ मं च्छुड्ड एण एम होइव्वउ ।
जइ तं तेम घडिउ तं तेणइ तो किर काइं विसूरिय एणइ ।
एउ चिंतंतु विसाएं मिल्लिउ विहुणिवि बाहुदंड संचल्लिउ ।
इउ वणु इउ सरीरु धम्मद्धउ करि खलविहि जं पइं पारद्धउ ।
घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
संचल्लिउ सम्मुहु वणकाणणहो णं मुक्कं कुसुमत्त गउ ॥ २ ॥
पइट्ठो वणिंदो वणे तम्मि काले पलिट्ठो तहिं दुण्णिरिक्खे खयाले ।
दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराई सरोसो ।
कहिंचिप्पएसे मऊहं गयंदं महालीलकल्लोलगंडं सणिंदं ।
कहिंचिप्पएसे णिएउं णरिंदं ण णट्ठं ण रुट्ठं सदप्पं मइंदं ।
कहिंचिप्पएसे वणं कज्जलाहं गयं सुंडिणीसायराहं वराहं ।

(e) *Bhaviyakuḍumb*[illegible], 3[illegible] Gāthās in Catuṣpadī.

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पइं जि पवत्तिय जस सइं किं कुड्डुयहि मुरक्ख ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुलउ वणि वसंतु पयट्टु ।
भट्टु व मयणमहानिवह पयडिअविजयमरट्टु ॥ १ ॥
सूरु पलोइवि कंतकरु उत्तरदिसि आसत्तु ।
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from अभयसिंहकथा p. 38

एकें दुन्नय जे कया तेहि नीहरिय घरस्स ।
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from नरदेवकथा p. 39

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from नलचरितम् p. 57

घत्ता । हा किं वहुवायावित्थरिण आएं दुल्लिग को ण भरिउ ।
तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
एम दिट्ठु तं पट्टणु वालें खयकालावसाणु णं कालें ।
लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
राउलु सीहदुवारहो पिक्खइ दरवियसंति णाइं सविलक्खइं ।
दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकद्दमि लित्तउ ।
पिक्खइ कणयवीढु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।
घत्ता । सहमंडवि रायजसोहणहो पिक्खिवि परिसक्कंतु णरु ।
मुत्ताहलमालझुलुक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्कियसुकियमहाफलु ।
सोउ करिवि नवकमलदलच्छिए णं णीसासु मुक्कु घरलच्छिए ।
तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
वहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि वईसिवि ।
निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।
घत्ता । तं जिणभवणु णिएवि धवलुत्तुंगुविसालु ।
वियसियवयणुरविंदु मणि परिओसिउ वालु ॥ ११ ॥
दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवद्धकडिल्लउ ।
आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
वहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चचंकिउ ।

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१ B संमिलइ

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from अमरसिंहकथा p. 25

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भट्टु व मयणमहानिवह पयडिअविजयमरट्टु ॥ १ ॥
सूरु पलोइवि कंतकरु उत्तरदिसि आसत्तु ।
नीसासु व दाहिणदिसिहि मलयसमीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरस्स ।
बीजा दुन्नय जइ करउं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीहु दमेवि जु वाहिहइ इक्क वि जिणिहिइ सत्तु ।
कुमरि पियंकरि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खह दाहिणदिसिहिं जाइ विदब्भिहि मग्गु ।
वामदिसिहि पुण कोसलिहि जहिं रुचइ तहिं लग्गु ॥

from नलचरितम् p. 57

फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।
घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।
करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥
तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।
जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
सुयणसमिद्धि समुन्नयमाणए दीह दिवड्ढ धणुहं सयमाणइ ।
सुविहिए सिसिरुल्हालए पाउसि जणि वीसद्धलक्खपुव्वाउसि ।
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
धणवइ रायसिट्ठि सुपसिद्धउ पहुपरिवारे तिवग्गसमिद्धउ ।
परधणु पायधूलि जो मन्नइं पिक्खिवि परकलत्तु अवगन्नइं ।
घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।
तहो वयणु निएइ किं पुणु पउरु सपउरयणु ॥ २ ॥
तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
वालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
विणएं ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।
सुउ उप्पन्नु सयणु परिओसिउ भविसयत्तु तहु नाउं पघोसिउ ।
परिवड्ढिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसहत्थइ ।
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मिं ।
सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
विणयवरिट्ठ इट्ठपियरुल्लिय वरवासहो नीसारिवि घल्लिय ।
घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।
परिपालिउ वालु लच्छिए दोहित्तउ भणिवि ॥ ३ ॥
वरइत्ति नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
नाउं सरूवसरूवमणोहर उरयडि अब्भुम्मिल्लपओहर ।
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
वंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

वालइ कलुणु सहु किउ कायरु लहु आयउ मन्तु खुहु निसायरु ।
लइ वट्टइ अवसाणु निरंतरु नियविक्खिउ कयंतदंतंतरु ।
तो पिक्खिवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।
घत्ता । आघुट्टइं ताइं सत्त परमसिक्खक्खरइं ।
सम्मत्ति जाइं कयकल्लाणपरंपरइं ॥ १६ ॥
तओ आगओ सो ऐराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पहूवाण भूआण मित्तो ।
अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंटट्टहासो ।
सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्ठिसेसो भिसं दुण्णिरिक्खो ।
सया भूलयाभंगुरावत्तगत्तो दुरालोयणो दुम्मुहो रत्तनित्तो ।
फुरंताहरुट्ठो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
महापावकम्मो सुसंघट्टगाढो कयंतुव्व कुद्धो करातुंगदाढो ।
नराणं वराणं व दिट्ठीविणासो पइट्ठो सि तं मंदिरे सो हयासो ।
घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।
वसुनंदउ लेवि मंडलग्गु करयलि धरिउ ॥ १७ ॥
सो निएवि जालोलिभयंकरु अग्गिफुलिंददिंतु सयसक्करु ।
विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंति चोइय ।
खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
एम सरोसु चवंतिं वालिं धारायरु निरुद्धु जिह कालिं ।
दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
तं निसुणेवि निसायरु झंखिउ परिचिंतिइ मणेण आसंकिउ ।
नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।
घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।
पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥
एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

१ B अराईणराओ

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the n of the vulgar; for, says he[3]:

"Each individual word has several corruptions. For instance, the 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so fo

Apabhraṃśa here can only mean corruption or deterioration norm. This corresponds exactly with 'vibhraṃśa' or 'vibhraṣ Bharat. Both mean by the cognate words a particular linguistic phenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do the Ābhīras, nor has it acquired its later connotation, viz. people's or dialects and vehicle of leterature like the various Prākrits. The co tions mentioned by Patañjali are all found in one or other of the Prāk

(2) Bharata is the earliest writer on Sanskrit dramaturgy possib longing to the second or third century A. D. In his *Nātyaśāstra*[4] he with the Prākrits in the 17th chapter as vehicle of thought of c characters in the drama and in the 32nd chapter verses 47 to 242, names and definitions of metres with examples, which are almost e in the Prākrits. Part of the 17th chapter verses 5 to 23 deals wit phonology of the Prākrits.

The first allusion to what came to be called Apabhraṃśa from Bhā and Daṇḍin onwards seems to be in the following verse.[5]

"This should be briefly known to be threefold; by words which a same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa by Deśī."

After this the rules of deterioration are given which obtain Prākrits and correspond ge rally to those of the grammarians. Bharata mean by Deśī is made clear in verses 24 onwards. "Thus s be known Prākrit and Sanskrit. Hence forward I shall speak of the sion of the Deśabhāṣā."[6] And particularly in the following.[7]

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[3] Ed. Kielhorn, Vol. I p. 2.
एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः । तद्यथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोता
वमाद्योऽपभ्रंशाः ।

[4] Ed. Kāvyamālā, No. 42.

[5] त्रिविधं तच्च विज्ञेयं नाट्ययोगे समासतः ।
समानशब्दैर्विभ्रष्टं देशीमतमथापि वा ॥ XVII 3
गच्छन्ति पदन्यस्तास्ते विभ्रमा (ष्टा) इति ज्ञेयाः ॥ ibid 4.

[6] एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।
अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is seprrated from both Sanskrit and Prākrit can only ,oken languages of different countries a regions.

[7] अथवा छन्दतः कार्याः देशभाषाः प्रयोक्तृभिः । ibid ४६
नानादेशसमुत्थं हि काव्यं भवति नाटके ॥ ibid ४७

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
अक्खमि जेम मुणिंदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
चिंतियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिस्व घरवासि वसंति
घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
एक्काहारु करिवि तव तन्हइं सुमरिव्वउ चउत्थिअ वरन्हइं ।
पच्चक्खिवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।
रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि
नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्ठपयारिहिं ।
तिहिं सक्खिहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ मुणंतहं ।
धम्माहम्मवियारणु लक्खिवि अखलिउ बंभचेरु परिरक्खिवि ।
तिन्नि काल जिणनाहु नवेप्पिणु तहिणु रयणि वि एम गमिप्पिणु ।
पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
छट्ठिहि एक्कवार भुंजिव्वउ तवविहि पुन्नपुंजु पुंजिव्वउ ।
घत्ता । अच्छिव्वउ एम मासि मासि सियपंचमिहिं ।
तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
सव्वइं सत्तसट्ठि उववासइं होंति महातवरिद्धिपयासइं ।
पच्छइ पुणु उज्जवणु करिव्वउ पंच पयारु सव्वु वि वरिव्वउ ।
पंचिंदियहं वियारु जिणेव्वउ मंगलु पंचपयारु भणिव्वउ ।
पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुसन्निवि ।
चामरकलसछत्तभिंगारइं ताइंमि दरिसिवि पंचपयारइं ।
पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
जासु नाहि उज्जवणविहाउ तहो विउणारउ तं जि निओउ ।
घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छियइं ।
करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
सुव्वयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

१ B विउणउ विहि

considerthe passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces.[16]

"One who knows should use a language in which the 'e' sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant 'na' in the case of the countries heard to be between the Vindhyas and the Ocean. In Surāṣṭra and Avantī and countries north of the Vetravatī, a language with profuse 'ca' should be used. Those countries which border on the Himālaya and the Sindhus and Sauvīras should have a language full of the "u" sound. In countries beyond the Carmaṇvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound 'ta.'

The "languages abounding in the *u* sound" in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhraṃśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhraṃśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the *u* sound was at home in Bharata's time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata's acquaintance with Apabhraṃśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were avaible to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākrit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

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16 गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।
एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥
विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।
नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥
सुराष्ट्रावन्तिदेशेषु वेत्रवत्युत्तरेषु च ।
ये देशास्तेषु कुर्वीत चकारबहुलामिह ॥ ६० ॥
हिमवत्सिन्धुसौवीरान्ये च देशाः समाश्रिताः ।
उकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥
चर्मण्वतीनदीपारे ये चार्बुदसमाश्रिताः ।
तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥

सा वायंतु पत्थु संपाइउ तुह सुहसुहदंसणु निज्झाइउ ।
पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्ड जेम हुउ राणउं ।
पुणु भोयणु भुंजाविउ लीलइं विन्निवि थियइं असंगाकीलइं ।
आयउ असणिवेउ वलवंतउ सो वि पुव्वकम्मिं उवसंतउ ।
नं तुहुं मज्झु दिन्न सहुं वित्ति मइं परिणिय परिओसियचित्ति ।
विण्णिवि थियइं भोय भुंजंतइं रइरसपसरमहामयमत्तइं ।
एत्तिउ कालु जाउ सुहसंगउ एक्कहिं नितु उम्माहिउ अंगउ ।
घत्ता । निरुत्तु मणंति जणाणि परमसब्भावरय ।
मा मज्झु वियोइं किं जीवइ किं मरिवि गय ॥ १४ ॥
तो वरि मंतु किंपि तं किज्जइ जेण नियसज्जणहं मिलिज्जइ ।
किं बहुणा वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।
जं मइ भमणेहिं रयंतए जं सुद्धु अंभारइ नवंतए ।
जं मइ [illegible] निक्कंतए तं सुद्धु एत्थु नयरि अक्कंतइ ।
तो वरि [illegible] मरगयमणिरयणहं पुंजहं ।
[illegible] गागरतीवि घडेविणु घल्लहं ।
[illegible] को अप्पहं नियनयरहो नेयइ ।
घत्ता । [illegible] पहिट्ठियइं ।
[illegible] पुंजाइं कियइं ॥ १५ ॥
[illegible] निविड वाणाणइं समाणिवि ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
घत्ता । [illegible] ।
[illegible] ॥ १६ ॥
[illegible] ।

verse, he divides it again sixfold on the language basis. He says "A sixfold division of it is possible, based upon the difference of languages: Sanskrit, Prākrit, Māgadhī, Piśācabhāṣā, and Saurasenī, the sixth being Apabhraṃśa in several divisions on account of the particular country."[3]

Here too the Apabhraṃśa is placed on a level with the older literary Prākrits viz. the Mahārāṣṭrī, Māgadhī, Paiśācī, and Saurasenī. What is, however, more important to note, is that Rudraṭa recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākrits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara:*—In his *Kavyamimamsa*,[4] Rajasekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his Kavyapurusa thus[5] described:—'Sanskrit is your mouth, Prākrit the arms, Apabhraṃśa the hips, Paiśāca the feet, and a mixture of these the chest.'' Again when his poet-king holds his Durbār, 'The Sanskrit poets[6] should be seated to the north (of his regal seat); the Prākrit poets to the east, the Apabhraṃśa poets to the west, the Paiśāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages[7] the budding poet should master.

''Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākrt, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellet can command *all these*, fills the whole world with his fame.''

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3 भाषाभेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११
प्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।
षष्ठोऽत्र भूरिभेदो देशविशेषादपभ्रंशः ॥ २, १२

4 Gaekwad's Oriental Series, no. I, 1916.

5 Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमपभ्रंशः, पैशाचंपादौ, उरोमिश्रम्,

6 Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।......पूर्वेण प्राकृताः कवयो...। पश्चिमेनापभ्रंशिनः कवयः । दक्षिणतो भूतभाषाकवयः ।

7 Ibid pp. 48-49 एकोर्थः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्
अन्योऽपभ्रंशगीर्भि किमपरमपरे भूतभाषा क्रमेण ।
द्वित्राभिः कोऽपि वाग्भिर्भवति चतसृभिः किंचकश्चिद्विवेक्तुं
यस्येत्थं धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥

घत्ता । न पयासिउ गुज्झु दूरविणयमल्लाणहण ।
इत्तियइं कहेवि संधि समाणिय भाणवइणें ॥ २४ ॥

सप्तमः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविविणु भावें एक्कमणु ।
पुणु कहमि कव्वु दुक्खभरिउ तहु खलबंधुयत्तहो चरिउ ।
भविसिं ते सयलवि सम्माणिवि नियकम्मयरहो संख परिगणिवि ।
जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।
सयलहं नियनामंकइं दिन्नइं वाहणतुंडइं करिवि पच्छन्नइं ।
निविडइं बहुवंधइं बहुमोल्लइं कम्मयरयहिं उक्खित्तइं पोल्लइं ।
वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।
तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु चलंतहिं ।
दूरट्ठाणु मुणिवि मणि झूरिउ पवरहं कारणि सुट्ठु विसूरिउ ।
होउ सुमंगलु भविसनरेसहो चालिय जेण समुद्दं सहएसहो ।
घत्ता । नियजम्मभूमि सुमरंतइहिं दूरंतरु हियइ धरंतियहिं ।
सहएसहो सवडम्मुह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥
चवइ कोवि संभरिवि सएसहो मंच्छुड होसइ च्छेउ किलेसहो ।
कोवि भणइं परिवड्ढियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।
कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।
कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।
एहु पुणु वंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।
घोसण देवि वणिज्जें आयउ नियमूलुवि दूरासिं खाइउ ।
कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुद्धु वोल्लु अवहारहो ।
घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।
इउ वंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥
इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वद्धारिउ ।
पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।
सहुं लोयहिं आरूढु महानरु मुक्कबंध उच्चल्लिय मोग्गरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए बंधुयत्ततिलयपुरप्पवेसभविसदत्तमेलापणं णाम छट्टमो संधी परिच्छेओ सम्मतो ।

share, it is the Śvetāmbars who appear to be more fond of their Jaina-Prākrit, as the Digambaras seem to be of their Apabhraṃśa. It is a well-known fact, rightly emphasised by Jacobi;[12] that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājaśekhara, the Apabhraṃśa was much popular, especially in Surāṣṭra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed[13] in Apabhraṃśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Prākrit both, and his friends should know all languages."

(2) "Beyond[14] them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākrit poets; beyond them those who live by the arts of acting, dancing, singing, playing on Instruments, elocution, bardic lore keeping tact in music, and such others. To the wes the *Apabhramsa* poets; beyond them wall-painters, Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Paiśāca poets; beyond them, courtezans and their courtiers, rope-dancers jugglers, exorcisors, athletes, those living on arms and such others.'

In (1) it is significant that Rajaśekhara should make the attendants, both male and female, speakers of Apabhraṃśa. In the first place, they are *of the people* and therefore must speak the peoples' language. In the Second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rajaśekhara's days, the Apabhraṃśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

[12] Op. Cit. Note p. 86. 'Well die Digambaras von ie in Hindustan and Punjab am starkesten vertreten warm.'

[13] Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गः समागधभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंस्कृतप [illegible]िद्‌आन्तःपुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

[14] Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मौहूर्तिका अन्येपि [illegible] विधाः । पूर्वेण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकवाग्जीवनकुशीलवतालचरा अन्येपि तथाविधाः । [illegible] पभ्रंशिनः कवयः । तत.परं चित्रलेप्यकृतो माणिक्यबन्धका वैकटिकाः स्वर्णकार वर्द्धकिलोहकारा अन्येऽपि तथाविधाः । दक्षिणतो भूतभाषाकवयः, ततःपरं भुजङ्गणिकाः प्लवकशौभिकजम्भकमल्लाः शस्त्रोपजीविनोऽन्येऽपि [illegible]

एत्तिउ कालु आसि खलु देवरु एवहिं ढंकु[1] साणुगइहु खरु ।
चंगउ नियकुलधम्मु सम्भारिउ परतवहंतणउ मग्गु अवहारिउ ।
हियवइं महु आसंक गुम्भी सा नियजणणि केम तउ चुक्की ।
निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्ठउ जीविउ अवहरइ ।
हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
तं जाणेवि उवहिउवसेवय हूअ पचक्ख महाजलदेवय ।
हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णाहि निज्झावइहिं ।
नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ वहुवुद्धिमहंतिहिं ।
एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
एम्व भणेवि कंज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
अहो जइ केण वि किउ महु पचउ तो उवसमउ एउ फलु सचउ ।
घत्ता । तो जाय संति पचउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
तो कयविक्कयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

[1] A ढंखु

एत्तिउ कालु आसि खलु देवरु एवहिँ ढंकुं[1] साणुगहहु खरु ।
चंगउ नियकुलधम्मु सम्भारिउ पसुवहंतणउ मग्गु अवहारिउ ।
हियवइं महु आसंक गुम्की सा नियजणणि केम तउ चुकी ।
निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्ठउ जीविउ अवहरइ ।
हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
दीसइ गरुआवेसु भरंतउ किम रक्खिवउ वलिवंड करंतउ ।
जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
तं जाणेवि उवहिउवसेवय हूअ पचक्ख महाजलदेवय ।
हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्झावइहिं ।
नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
तो पोयहिं विवरीउ वहंतिहिं उवलक्खिवउ वहुबुद्धिमहंतिहिं ।
एह पइव्वय माइ महासइ सणि संखोहु किंपि आवेसइ ।
जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
एम्व भणेवि कंज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।
तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
अहो जइ केण वि किउ महु पचउ तो उवसमउ एउ फलु सच्चउ ।
घत्ता । तो जाय संति पचउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
तो कयविक्कयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

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१ A ढंखु

about 150 B. C. and not later). They are also mentioned in inscriptions[1] of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasiṃha, speaks of his general Rudrabhûti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Iśvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta[2] about 360 A. D. mentions the Ābhiras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhiras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas[3] show. There is also a tract called Aharaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develope a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that the Prākrits took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāthis[4] invaded Surāṣṭra in the 8th century and there-abouts, they found the country in the possession of the Ābhīras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,[5] that the famous fort of Asirgad in Khandesh was founded by Asa Ahir, also shows.

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[1] D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahirs is by D. R. Bhandarkar).

[2] Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 286.

[3] These, according to Bhandarkar-Enthoven p. 23, refer to Ābhiras as paramount sovereigns after the Andhrabhṛtyas. By the 6th cent. A. D. this sovereignty had already disappeared.

[4] Enthoven, Op. cit., p. 24.

[5] *Ibid.*

तक्खणि सो पइट्ठु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
केण वि कहो वि छुड्डु करि कंकणु केण वि कहो वि दिन्नु आलिंगणु ।
केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगग्गिरवयणउं ।
अहो किं सच्चु एउ पइं जंपिउ किंपि वियारहि करहि मुहप्पिउ ।
पभणइं वत्तायारु मं मुज्झहि[१] आयउ बंधुयत्तु फुडु बुज्झहि ।
मइं मिल्लिउ परिहेत्थु वहंतउ जउणानइपवाहु लंघंतउ ।
वट्टइ तउ नंदणहो पयाणउं पहुखंधारहो अणुहरमाणउं ।
धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंखहिं ।
ता दिहि दिंतु सयलसुहिविंदहो सिट्ठि पराइउ पासि नरिंदहो ।
घत्ता । जाणाविउ पुत्तहो आगमणु पहु पभणइं हरिसुप्फुल्लतणु ।
लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसलु मणि ॥२॥
एत्थंतरि जाणिवि सुपयत्तें कमलहिं कहिउ गंपि हरियत्तें ।
परिहरि पुत्ति सोउ संतावउ आयउ सिट्ठिहि घरि वद्धावउ ।
जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सव्वहो जणविंदहो ।
तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहूसिय ।
पट्टणि आवणसोह करावियं तोरणि मंगलकलस धरावियं ।
अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
दिट्ठु विंदु रहसेण पधाइय अवरुप्परु आवीलिय साहय ।
सुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
झल्लरिपडहसंखनिग्घोसिं पट्टणि पइसरंति परिओसिं ।
घत्ता । घणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
बहुकोऊहलणिहियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
तं पिक्खिवि पइसंतु निरंतरु नायरोउ वोल्लंति परुप्परु ।
महियरि एहु सुसिट्ठिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।

१ A कज्झहि २ B हुण

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.[1]

That most of the Sūtras, regardig which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्गि etc. जस्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्गि etc. Now it is queer that Caṇḍa should have omitted to give instances of शस् i. e. Acc.Pl; ङसि i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., ङस् i. e. Gen. Sing. and ङि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.[2] Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhraṃśa form हउं. (3) One more proof of importance from the point of view of Apabhraṃśa is furnished by Appendix[3] C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोःणु: 24, मे सर्वास्मु युष्मदः 26, भावेत्तणः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्थे, (3) णवरि आनन्तर्यार्थे, (4) णवर केवलार्थे, (5) परेस्सद, (6) थू छिछ कुत्सायां, (7) दडवड शीघ्रार्थे–दडवड होइ विहाणु, (8) अतिरभसादूर्ध्वमुखस्येतस्ततो गमने दवदव–दवदव चरियाए, (9) णं णउ णाइं णावइ जणि जणु मणु इवार्थे—, मिव पिव विव विअ इवार्थे वा भवंति, (10) दाणिं एण्हिं एत्तहे एवहिं इदानीमः, (11) यथा तथा अनयोः स्थाने ..।—

दोहा–कान्तु लहेविणु जोइया जिम जिम मोह गलेइ ।
तिम तिम दंसणु लहइ जो णियमें अप्पु मुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may objected to, as Caṇḍa has always supplied instances. The same may be of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

[1] Op. Cit § 34.   [2] Hœrnle Op. Cit. pp. 41, 42.   [3] Hœrnle pp. 46, 47.

हा पुत्त जंतु विणिवारियउ ताएं वहुवारउ वारि यउ ।
हा एहइं कहिंमि मुहुत्ति गउ जं वलिवि न दिट्ठु पुणन्न मउ ।
हा पुरि छणदियहु समावडिउ मह्नु दीणहि दुक्खसंतु पडिउ ।
हा मिलिय सयलसयणहं सयण हउं मुद्ध एक्क पर दीणमण ।
हा पुत्त वाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुद्दहं घणु वरिसिउ हियइं ।
मह्नु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहुं मरणु ॥ १३ ॥
तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
दुम्मणवयणु कहइ अन्नोन्नहु पिक्खहु एउ काइं आयन्नहो ।
दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
को वि भणइं एउ को पडिवज्जइ आएं वद्धावणउ न छज्जइ ।
तं निसुणिवि अन्निक्किं वुचइ मंछुडु एउ सरूवहिं रुचइ ।
जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।
घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
तो पुरवइ गलिअंसुपवाहिं पुच्छइ वंधुयत्तु असगाहिं ।
अहो जइ भविसयत्तु अच्छंतउ तो वट्टइ सोहलउ महंतउ ।
भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्झु न रक्खहि ।
नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।
थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।
तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
एवहिं जो अवमाणिं थक्कउ तहो आणिवि सक्को वि असक्कउ ।
। तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
पुणु वि दीहु चिंतवइ महासइ आएं पइहरि कज्जु विणासइ ।
वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhraṃśa, although the rhetorician Nami-sādhu a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of ṛ e. g. tṛṇu and sukṛdu along with taṇu and sukiu in IV 329, gṛhanti under IV 34, kṛdantaho under IV 370, gṛhṇa for graha IV 394 and gṛhṇeppiṇu under it, Gṛhanti IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. vicchohagaru, sugha, kadhidu, savadhu and sabhalau; compare nādho, kadhaṃ in Śauraseni, IV 267; (3) change of non-initial m to nasalised v̐ IV 397, e. g. kav̐alu, Chav̐aru; (4) retaining r as second member of a conjunct, IV 398 prieṇa, prāu IV 393; dhruvu IV 418; pemmadrahi IV 423; prassadi IV 393, dhruṃ, traṃ IV 360; drammu, dravakkau IV 422: Prayāvadi IV 404; (5) alternature forms in ũ, and hũ for the Present First Pers. Sing and Pl, IV 385 and 396 kaṭṭaũ, lahahu; (6) forms in di and hĩ for Pres. 3rd Sing. and Pl. IV 382 (for latter); e. g. Prassadi IV 393 (indication of Śaur. character) dharahĩ, karahĩ; (7) forms in i, u and e for Imper. 2nd Sing. IV 387; sumari, karu (IV 330) kare etc.; (8) forms in 'sa' instead of 'ha' for Future, IV 388 hosai (indication of Śauraseni character); (9) alternative forms for Passive, IV 389 kīsu; (10) forms like jāmahı, tāmahĩ IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhraṃśa, he may be said to be treating partially of Śaurasena Apabhraṃśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhraṃśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometime one single Sutra has several verses as instances. Until more literature in Apabhraṃśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's Sattasaī. Although many of the Dohās (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,-one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in Sarasvatīkaṇṭhābharaṇa a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first comes Svaravidhāna, then Vyañjanavidhāna and lastly Vibhaktividhāna. This has become the model of later writers.

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
तेण पुव्वसंबंधहं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
निद्दावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तें तज्जिउ ।
एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो
बहुधणसहिउ समुज्जलमाणिं पइं निव्वउ नियदिव्वविमाणिं ।
तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।
घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।
तं गयउरु जाहि पिक्खहि सुहिबंधवसयणु ॥ ३ ॥
एउ चिंतिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।
सोहइ रणझणंतु किंकिणिरउ घवघवंतु घग्घरयमहारउ ।
चउदुवारचउपुरयपइन्नउ चेउसुमत्तवारणयरवन्नउं ।
जालगवक्खपक्खपडियक्खहिं विविहविचित्तरूवरइदक्खहिं ।
नं नियमणिमऊहकयभेयहिं तेज्जइ तरुणतरणितरुतेयहिं ।
जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।
जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
घत्ता । तं तुंगनवंगु पिक्खिवि पंगणि जिणवरहो ।
रोमंचिउ अंगु हियवइ फिट्ट भंति नरहो ॥ ४ ॥
तं पिक्खंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।
सयइ संविहाणुफलु दीसइ लहु मंछुडु सुहिसंगमु होसइ ।
पभणिउं माहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।
एम तेहिं जंपिवि पियवयणइं पुरयरसंगहियइं बहुरयणइं ।
तलवरकुसुमविगासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।
दिव्वाहरणभारकुसुमत्थइं मणिकडयइं देवंगइं वत्थइं ।
नाणसुहमणिसमुद्दवरिट्ठइं मणि चिंतियइं विमाणि वइट्ठइं ।
वरकंकेल्लिसिरि संचारिवि चंदप्पहु जिणवरु जयकारिवि ।
नवरि भविसयत्तु सहं पेसिउ मइअनुल्लियपल्लंकि निवेसिउ ।

१ A corrected into अन्नजम्मंतरि २ B नरा

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dīkṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Ṣaḍbhāṣācandrikā, which is of the nature of a commentary on it."[1] He is thus later than Trivikrama and earlier than Appayadīkṣita[2] who mentions him along with others in his *Prakritamaṇidīpa*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākritarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdharā, e. g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,[3] "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgoji's[4] *Paribhāṣenduśekhara*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛtasarvasva*[6] is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

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[1] वृत्तिं त्रैविक्रमीं गूढां व्याचिख्यासन्ति ये बुधाः ।
षड्भाषाचन्द्रिका तैस्तद्व्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.
See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

[2] Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

[3] Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंव्यवहारपरिज्ञापनार्थं संज्ञापरिभाषे वर्ण्येते.

[4] Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 223.

[5] Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 13th or 14th century.

[6] Edited by Bhaṭṭanāthaswāmin, Granthapradarśani series, February to June 1912.

घत्ता । गउ तेण पहेण तं वरमंदिरु पंचमउ ।
आरूढु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥
तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।
आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।
जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विन्भाडिउ ।
मज्झु कुमारि एह अवइन्नी नवि पडिवन्निय मइंमि अदिन्नी ।
आइउ असणिवेउ मणि खारिउ पट्टणु सयलु जेण संघारिउ ।
तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।
किउ विवाहु महु तेण सहाएं वारहवरिस थियइं अणुराएं ।
पुणु तं मुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।
घत्ता । तहिं वियणि अरण्णि नियकुलमग्गि अहिट्ठियइं ।
जिणधम्मरयाइं विण्णिवि दियहं केवि ठियइं ॥ १३ ॥
तहिं जि सोवि वधुयत्तु परायउ हिंडिवि निद्धणु निव्ववसायउ ।
वहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।
पुणरवि छिद्दु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।
थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।
तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।
सुमरिउ माणिभद्दजक्खेंदें तहु आढत्तु आसि चिरु इंदें ।
सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।
तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।
घत्ता । तं सुणिवि जणेरि सिंरि[1] करपल्लव धरिवि थिय ।
समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥
दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।
हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।
हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ ।
हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।
हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।
हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।
हा सुन्नंगणि होइ उवद्दउ परिभमंति निसियरिउ रउद्दउ ।

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१ B सिरु करपल्लवि

घत्ता। महकव्वकईहु ताहंतणिय किर कवण कह।
किं उइइ मयंकि जोयंगणउं म करउ पह॥ २॥

इहु सज्जणलोयहो विणउ सिट्ठु जो सुहि मज्झत्थु विसिट्ठु इट्ठु।
जो पुणु खलु खुड्डु अइट्ठसंगु सो किं अब्भत्थिउ देइ अंगु।
परच्छिद्दसँएहिं वावाँरु जासु गुणवंतु कहिंमि किं कोवि तासु।
अवसद्द गवेसइ वरकईहि दोसइं अब्भासइं महसँईहि।
एँक्कोवि रयणभंजणसमत्थु एक्कोवि करइ वत्थुवि अवत्थु।
अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिंमि तासु।
णउ सक्कइ देखिँवि परहो रिद्धि णउ सहइ सउरिसहं गुणपसिद्धि
जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिंह गइंदु।
घत्ता। दुव्वयणवियड्डु एक्कुवि दुम्मइं सुअणसय।
जो भक्खइ मंसु तासु कहिंमि किं होइ दय॥ ३॥

अत्थउ खलयणु किं तेण ताम आयण्णहु कह सवणाहिराम।
जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चितु सेणियहो सिट्ठ।
तेण यँ कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं।
एव्वहि वट्टंतँए दुसमकालि पसरंतए मोहतमोहजालि।
चिंतिय धणँवालिं वणिवरेण सरसइवहुलद्धमहावरेण।
विउलइरिपरिट्ठिउ वड्ढमाणु जसु समवसरणु जोयणपमाणु।
तहो गणहरु गोयँमु गुणवरिट्ठु तिं तइयँहुं जं सेणियहो सिट्ठु।
पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एँउँ कहाणिहाणु।
घत्ता। निसुणंतहं एह णिम्मलपुण्णपवित्तकह।
पच्चूसि[15] नराहुं पुव्वदिसा इव जणइ पह॥ ४॥
एह भरहँखित्ति सुंदरपएसु कुरुजंगलु णाँमि महिविसेसु।
वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु।
आरामच्छित्तयरवित्ति विद्धु परिपक्कलॅमिगोहणसमिद्धु।
जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियँफलाइं।

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१ B महु २ B मर्याहिं ३ A वावारु ४ B कईहु ५ B सईहु ६ B इक्को ७ B देखेवि ८
९ B त्ति १० B वट्टंतइ ११ B घणवालें १२ A गोतमु १३ B तइयहं १४ B एहु १५ B पच्चूसे
१६ B भरहखेत्ति १७ B णामें अत्थि देसु १८ B परिपिक्कसालि १९ A संसियफलाइं

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पई
कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवाय
भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं पर
घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावह
घत्ता । तो भणइं पुरेसु वट्टइ ताम एउ करहु ।
रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥
तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
गउ राउलहो गरुयसंखोहिं असुणियकज्जाकज्जविवोहिं ।
सहुं पुत्तिं पहुपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।
थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु ।
वणिवरु पणयसगग्गिरु जंपइ आसंघइ राउलइ समप्पइ ।
जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं कि
कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए ।
विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न स
सो पचक्खु पुरउ वइसारहि सुदिढवयणसंकडि पइसारहि
किउ पेसुन्नु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सी
घत्ता । हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं ।
इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥
तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम वहुमच्छरु ।
ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं
लज्जइ समुहुं निएवि न सक्किउ नियदुचरियइं माणकलंकिउ ।
नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ
राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ वइसारिय
तेहिंवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइ
पचारिय सयलवि भूवालिं अहो किं तुम्हि गिलिय कलिकालिं
मुहि सरलहं अब्भंतरि चोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।
घत्ता । हुइ छायाभंगि थोरपलंवुब्भियभुइण ।
पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥
देव देव एयहं अविहायहं न करिव्वउ अवराहु वरायहं ।

अण्णेक्कु तहिं जि पुरि वहुगुणड्ढु हरिवलु णामि वणिवतु वियड्ढु ।
तहो पियगेहिणि णामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदअरविंदमुहिय ।
धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
किंदुअंहि रमंतिं णयणइट्ठु पंगुरणविवरिथणकलसु दिट्ठु ।
अहिलासु पुव्वसंवंधि जाउ परिवड्ढिउ विहिंमि मणाणुराउ ।
मग्गेवि लइय सा तेण कन्न निवंसिट्ठि भणिवि हरिवलिण दिन्न ।
परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।

घत्ता । किय मंडवसोह घरि घरि वद्धइं तोरणइं ।
उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥

खंचिय मेइणि तंडविय वण्णु वहुपरिमलचंदणच्छडय दिण्णु ।
दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठ सुहिसयणविंद ।
कालागुरुखंडइं वोहियाइं वरभवणसयइं उवसोहियाइं ।
णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
संभासिउ सयणु विसिट्ठु इट्ठु णरनाहु चउक्कासणि वइट्ठु ।
पुणु किउ पँरिचिंत्तिं संपहातु वरभोयणु वत्थाहरणसातु ।
परिहाइवि उज्जलवार्सवेसु अंतेउरु परियणु पिंडवासु ।
पुणु किउ घरचावारहो पहाणु पुरपउरहो वहुसम्माणदाणु ।
वहुविविहभक्खभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोज्जु ।
तंवोलु विलेवणु वत्थु लेवि जं जासु जोग्गु तं तासु देवि ।
पुणु दिण्णु भेंरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।
अवयरिउ णाइं पचक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।

घत्ता । थिउ हुववहि थित्तु मंगलसद्द समुच्छलिउ ।
वहुतूररवेण कैन्नहि पाणिग्गहणु किउ ॥ ९ ॥

कयपाणिग्गहणि वियड्डलील तरुणिहिं आरंभिय कामकील ।
सुविसुद्धवंसि उप्पण्णियाउ सुचियड्डगुणहिं संपुण्णियाउ ।
उब्भडवरतरुणिउं जाउ जाउ उव्वग्गिवि ढुक्कउ ताउ ताउ ।

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१ A अयिद्द २ B मणहरच्छणिंद ३ B हिंदुवहिं रमंतें ४ B कण्ण ५ B णिवसेट्ठि ६ B दिण्ण
७ B परचिंत्तें ८ B वास ९ A मणुज्ज १० A हरिय ११ B कण्णहो

सहियणु सरलसहावि देक्खइ परियणु समविसमि उवलक्खइ ।
घत्ता । सवियड्ढविलास सारभूअ पुरि समवयहो ।
अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥
सोवि ताहिं[3] सवियारउ जंपइ सरसंसहीव सणेहु समप्पइ ।
करइ केलि पच्छण्णसमासइ ओहुंजइ वियड्ढपरिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न वोल्लइ ।
मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहसुहेण तंबोलु पडिच्छइ ।
सिहिणहं णाउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंगणु ।
परिसक्कइ पच्छण्णवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।
घत्ता । वहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।
निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं तहितणउ[6] वयणु परियच्छिवि कहइ महारिसि[7] सउणु णियच्छिवि ।
होसइ तुज्झु पुत्तु दिहिगारउ वहुणयविणयपरक्कमसारउ ।
तं गुरुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
सद्दहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।
घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।
संचलिउ पुरंधु अंगइ गब्भाऊरियइं ॥ १४ ॥
तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।
कोक्काविउ सुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

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१ B सहावें दिक्खइं २ A सहुं ३ B ताहं सवियारिउ ४ B सरलसहावें ५ C वियड्ढ ६ B तहो
७ B महासिरि

सहियणु सरलसहीविं देक्खइ परियणु समविसमिं उवलक्खइ ।
घत्ता । सवियड्ढविलास सारभूअ पुरि समवयहो ।
अणुहुंजइ भोय हियइच्छिय घणवइण सहो ॥ १२ ॥
सोवि ताहिं[3] सवियारउ जंपइ सरसंसहीव सणेहु समप्पइ ।
करइ केलि पच्छण्णसमासइ ओहुंजइ वियड्ढपरिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहसुहेण तंबोलु पडिच्छइ ।
सिढिणहं णाउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंगणु ।
परिसक्कइ पच्छण्णवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।
घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।
निष्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
[illegible] अवमोरह अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
[illegible] अविगलय किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं [illegible] वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छि
[illegible] तुज्झु पुत्तु दिहिगारउ बहुगुणयविणयपरक्कमसारउ ।
तं [illegible] लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
[illegible] गंपि भणावइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
[illegible] पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।
घत्ता । सो [illegible] निवडि तरंगइ पूरियइं ।
[illegible] पुंछु अंगइ गब्भाऊरियइं ॥ १४ ॥
तं [illegible] मुहु मंचिउ [illegible] आणंदु पणच्चिउ ।
[illegible] णिबंधिय [illegible]अहिलाए सिंचिय ।
[illegible] जो [illegible] बंधवलोउ [illegible] आसासिउ ।
[illegible] तेणवि तहो परिमाणिउ [illegible]

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१ B [illegible] २ B [illegible] ३ B [illegible] ४ B [illegible] ५ C [illegible]
६ B [illegible]

जाम्व न डहइ महासइ साविं अणुणइ ताम परमसब्भाविं ।
तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
विहडप्फड निब्भर[1] निवडंती तं गयघडभडथड विहडंती ।
विंधणसील कामसरमुट्टि व डुहिडुप्पिच्छ कुइयपहुदिट्टि व ।
घोरंधार पलयघणवुट्टि व असरिसरूव महानिवतुट्टि व ।
फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
नवर ताहिं निच्छयमाहप्पिं जयसुदरिसंकेयवियप्पिं ।
जयजयकारु घुट्ठु जणविंदिं विणएं आसणु मुक्कु नरिंदिं ।
सहुं अंतेउरेण पियसुंदरि खुहिय नाइं गहडुत्थि वसुंधरि ।
एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संवोहइ ।
मं अवराहु करहि मणि सारिए डुरवराहु जणु होइ भडारिए ।
जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
तो राएं धणवइ छड्डाविउ भविसुवि तहो कमकमलहो लाविउ ।
वंधुयत्तु सयणिहिं विणिवारिवि सहुं जणणिए नयरहो नीसारिवि ।
विन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
कमलमहासइ सियपियवयणिहिं कोक्किवि सम्माणिय सहुं सयणिहिं ।
पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
सहुं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
कुलवहु सुयणत्तणु डुल्लालइ पइहरि सुहिसयणइं संभालइं ।
इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

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1 B णिब्भय

सहियणु सरलसहोविं देक्खइ परियणु समविसमिं उवलक्खइ ।
घत्ता । सवियड्ढविलास सारभूअ पुरि समवयहो ।
अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥
सोवि ताहिं[3] सवियारउ जंपइ सरसैसहोवि सणेहु समप्पइ ।
करइ केलि पच्छण्णसमासइ ओहुंजइ वियड्ढुपरिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न वोल्लइ ।
मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुहमुहेण तंवोलु पडिच्छइ ।
सिहिणइं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंगणु ।
परिसक्कइ पच्छण्णवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।
घत्ता । वहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।
निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।
तं तहितणउ वयणु परियच्छिवि कहइ महासिरिसि सउणुं णियच्छिवि
होसइ तुज्झु पुत्तु दिहिगारउ वहुणयविणयपरक्कमसारउ ।
तं गुरुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
सद्दहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।
घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।
संचलिउ पुरंधु अंगइ गब्भाऊरियइं ॥ १४ ॥
तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।
कोक्काविउ सुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावें दिक्खइं २ A सहुं ३ B ताहं सवियारिउ ४ B सरलसहावें ५ C वियड्ढ ६ B त[illegible]
७ B महासिरि

तहा देइ खुस्सारसुग्गा गयत्ता नरा पावहो जेण भोया निगिन्ना ।
घयं देइ नासाय पेयं पसन्नं न सो पावए किंपि भावेण सुन्नं ।
पुणो कव्वरा पल्लहा हिज्जभेया जणं ताण को वन्नए दिव्वभेया ।
खुराईहिं दहिएहिं जित्तं पवित्तं नरं आमुणीणं सुहं देइ दत्तं ।
वरासन्नपाणाए साहूण दाई नरो सो लहं भोगभूमीहिं जाई ।
मुणीणं मणिट्ठं गुडं सेगखंडं मणा दिन्नए भुंजए भोगसंडं ।
कस्सारंबिला तीवणा निक्कसारा सुहेणं पि गास्सा जईणं गिणारा ।
सुहासेगमंडागखंडा सुभक्खा तुमं इक्कसी सग्गभोगाइं नक्खा ।
गुणानारिंगा लड्डुआ खीरखज्जा कसारं गुमारं सुहाली मणुज्जा ।
ससत्तीए भत्तीए जो देइ सागा महीमूलसग्गम्मि सो होइ राया ।
कवित्था सुदक्खा महानालिएरा गुरू माहुलिंगा वरा पक्कसारा ।
सहारंबसंजाणगा भव्वअंबा अहो एवमाई करेविं अउव्वा ।
सुसाहूण जो देइ ए मच्चलोए न छड्डंति पासं सया तस्स भोए ।
नरेणेच्छजुत्तं दहीयंपि खीरं दिढं निच्च जो देइ ताही सरीरं ।
रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
मुणीणं तहा पत्तया जेहिं दिन्ना सुरूप्पूरधूवेण पउरेण भिन्ना ।
तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
सुहा वच्चरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
जहा जेण दत्तं तहा तेण पत्तं इमं सुचए सिट्ठलोएण वुत्तं ।
सुपायन्नवा कोद्दवा जत्त माली कहं सो नरो पावए तत्थ साली ।
सिरीखंडकप्पूरएलाइं दिन्ना सुहासुद्धिहे पोप्फला जेण दिन्ना ।
भवे तस्स वाया अलीमाणधारी सुरूवेण कामो सिरी कन्नधारी ।
भुजंगो वुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।

घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
भणु भाविं दिंतउ मुणिपयभत्तउ सग्गहो को न पहुत्तउ ॥ ३ ॥

दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

१ B भोया पिगच्छा

सीहासणसिहरोवरि मुचइ वरविलयहि सिरि कुरुलइं लुंचइ।
कोक्कोउ हसइ वियारहं वंकइ अहतु समप्पइं डसणहिं डंकइ।
चुंविज्जंतु कवोलइं चीरइ गलि लग्गंतु थणहिं अहिं खीरइ।
कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं।
परिवड्ढइ दिहि दिंतु सउंन्नहं पढमंकुतु नावइ इहुँ पुन्नहं।
घत्ता। चिह्नइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ।
आणंदणंदिकलयलरवेण उज्झासाल पईसरइ॥ १॥
तहिवि तेण गुतुवयणणिउत्तिं परमागमकलगुणसंजुत्तिं।
मुणिअक्खरसंकेयकयत्थें वहुवायरणसद्दसत्थत्थें।
सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय।
जोइसमंततंतवहुभेयइं धणुविन्नाणवाणगुणच्छेयइं।
विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणाइं।
दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचलाहुक्कइं।
मल्लजुज्झआवग्गणसंचइ ढोक्करकत्तरिकरणपवंचइं।
गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं।
घत्ता। एमाइविसिट्ठइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ।
जिणमहिमपुज्जदाणोच्छविण उंज्झासालहिं णीसरिउ॥ २॥
उज्झासाल मुंएवि घतु आयहो थिरगंभीरगुणिहिं विक्खायहो।
पिक्खिवि णियपसुपुत्तहो चरियइं विज्जाविणयवहुग्गुणभरियइं।
धणवइ मुट्ठु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं।
पुत्तविचित्तगुणिहिं परितुट्ठउ सलहइ घरिणिहि पुरउ पहिट्ठिउ।
पिए सावण्ण एहु णउ दीसइ मंच्छुडु कुलि उज्जोउ करेसइ।
पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ।
कक्खहो णामिं फलु संवज्झइ किं अंवहं आमलउ णिवज्झइ।
जो नउनणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं।
घत्ता। इय लीलइं कीलंताइं तहिं वेवि जाम विलसंति रइ।
तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्मइं तणिय गइ॥ ३॥

१ B सिंहासणि २ B कुरुलइं ३ B कोक्किउ ४ B समप्पिउ ५ B सउण्णइं ६ B वहुगुणाइं ७ A विसिट्ठइं ८ B उच्छल्लेविण ९ A उज्झासालहो १० B मुएवि ११ B परिट्ठिउ १२ B रइ

अण्णण्णइं वावारइं दावइ मत्तगइंदु णिरंकुसु णावइ ।
जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसूरइ ।
विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।
एव्वहिं एण समउ ण चविज्जइ जं किउ तं जि पडीवउ किज्जइ ।
घत्ता । थिय माणगइंदि समारुहिवि अवमाणि परिचत्तरइ ।
पिय वयणि मयणि आसणि सयणि रइवासहरिवि णउ मिलइ ॥ ६ ॥
तं पणइणिहि पणउ न समप्पइ पिम्मुम्माएं मणु संतप्पइ ।
अंगइं विरहदाहु ण सहंति णयणइं जित्थु णाहु तहिं जंति ।
वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रुवंतिए ।
अण्णेदियहि पुणु पुणु बोल्लावइ णाह णिरारिउ मणु संतावइ ।
जें विणु पुणुवि पुणुवि न वलिज्जइ तिंसहुं दीहकसाउ ण किज्जइ ।
एम भणंति जाम करु पेसइ ताम दुरक्खरवयणइं भासइ ।
ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिवासउ मग्गहि ।
काइं किलेसहि काउं अयाणिए किं घिउ होइ विरोलिएं पाणिए ।
घत्ता । तो वुच्चइ अहरु फुरंतियइं णिवसंतिहि तउतणइं घरि ।
उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि ॥ ७ ॥
तुहुं पुरवरहो सव्वसाहारणु जाणहिं कज्जाकज्जवियारणु ।
णवर णिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।
सेविज्जंति विचित्तसणेहउ मंच्छुडु तुहुं जि णं जम्मिवि एहउ ।
तो वरइत्ति वुत्तु अवंकउ को सक्कइ तउ करिवि कलंकउ ।
हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।
णवर ण जाणमि काइंमि कारणु जाउ असत्थपियम्मनिवारणु ।
केमइं कंतिपइं मणि ण कलंकमि खणमित्तुवि देक्खणहं न सक्कमि ।
मंडवलंति णियंतहो णयणइं अणरामेउ करंति तव वयणइं ।
घत्ता । अच्छंतु ताम पियविप्पियइं एक्कंगणिवि म रइ कराहि ।
परियाणिवि एही कज्जगई जं जाणहिं तं मणि धरहि ॥ ८ ॥

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१ B एव्वहिं २ B पिय वयण मयण आसण सयण ३ B जेधु ४ B अण्णहिं दियहिं पुणवि बुल्लावइ ५ B तेमिहुं ६ B कीउं ७ B विरोलें ८ B सेविज्जंतु ९ B जिणधम्मि १० B केमइं ११ B खणमेत्तु १२ अणरायउ

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥

दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
अन्नुवि संदिट्ठु नराहिवेण नरवइपोयणपरमेसरेण ।
सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
महएविहि सा हियवइ पइट्ठ पट्ठवि मग्गेविणु गुणवरिट्ठ ।
अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
चरपुरिसिं केण वि कहिउ तासु पट्ठवि पुज्जिवि नरवइहिं पासु ।
तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण।
भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
चित्तंगु भणिउं लहु ताम जाहु पुरवरबाहिरि आवासि थाहु ।
अम्हइं चिंतेविणु संपहारु जाणेविणु नियपरिवार चारु ।
सम्माणि दाणि अहवइ नियाणि उत्तरु देव्वउ तुम्हहं विहाणि ।

घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
पसरिवि वित्थारें सहुं खंधारिं आवासिउ बाहिर पुरहो ॥ ४ ॥

दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
सहुं अन्नहिंमि सक्कसामंतहिं थिउ मंतणइं राणओ ।
नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।
पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
अच्छउ जं तं चिंतिउ विसालु खणमित्ति अण्णु पडिवन्नु कालु ।
अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
एवहिं कउ निव्वुइ होइ ताम सो खलु खरि वइसारिउ न जाम ।

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१ B पुहमी

केणवि पुच्छंतहो संभालिउ नियजणेरिपडिलणपक्खालिउ ।
गउ मासेहं मंदिरि संपत्तउ णिउ सुहिमणु मउलावियनत्तउ ।
लच्छिए अंकि भरिउ अणुनिंदिउ निब्भच्छणाउं करेविणु चुंबिउ ।
कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।
सइत्तउ वयणु माइ किउ वालि हउं दुल्लहउ जम्मु दुकालि ।
घत्ता । दुल्लहिए काइं हउं तउ करमि दुणियरहो नरि अवयारिउ ।
नहे संगि दुक्कवहं भायणिहि तुज्झु वि पुत्त पवासु किउ ॥ ११ ॥
तो लोयणाइं लुहिवि सइं लच्छिए णियपणीग मं भौमि विलच्छिए ।
होउ पुत्ति कासु निवारहि फुसिं लोयणाइं वि मणु माहारहि ।
चंगउ किउ धणवइण णिरारिउ अम्हहं सिट्ठिसिणु अवेलारिउ ।
वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।
तं णिसुणिवि वुचइ हरियत्तें अम्हि वंचिय दइवायत्तें ।
एक्कु जुयाणु अण्णु धणयत्तउ पुरि पउरालंकारसहत्तउ ।
अण्णुवि लइय तेण मग्गेवि सइ को जाणइ चिरयाल भवीसइ ।
घत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
कवि होसइ सुंदर कज्जगई किं विहलु जाइँ जं रूवइ सइ ॥ १२ ॥
तं णिसुणेवि पयंपइ वालउ णवकुवलयदलग्गसोमालउ ।
अम्हइं जइवि तासु णउ रुचई तो किं णिययकलोवि मुचइ ।
जइवि तेण विणु णाहिं चलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
जइवि णिरारिउ पाणहं सुचइ तोवि परम्मुहुं दूरिं मुचइ ।
हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
सो अप्पणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिव्वउ तेहउ ।
घत्ता । मं माएँ करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
वोलंतहि दियहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

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१ B मामहि २ R महोसंगे ३ B पुसि० ४ B सेठित्तणु ५ B अवयारिउं ६ B मग्गिव ७ B जाउ
८ B कुवलयदलंग ९ B कलावें १० B अप्पणइं ११ B माइं

4. The second word महामइ is a Karmadhāraya and should mean 'a great plan.' Translate–for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिसुओ वि गउ (instead of गयउ) सेरिहि. The meaning is 'Paukayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायरदीवि of the text. That is the real name of the island.

8. जणणिहिंतणइं should rather be read as one compound word. cf. ताइतणियं तहितणिय in I. 2 and I. 8.

9. रन्नि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्द, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. भामरि देवि—Having given a turn, i. e. having gone round. समउ आहासिवि-समयं आभाष्य Muttering formulas of faith.'

9. सहुं कंतिहिं—Together with his wife' i. e. whom he is going to marry at that place.

10. पइ मेलेव्वउ सज्जणविंदहो—You should unite him with his people.' That is what is meant; but the word is सज्जणविंद and not सजणविंद. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive=उत्थाय.

3. उट्ठइ etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. सा तउतणिय etc.—That blessed one of sweet words belongs to you.' तउतणिय is predicate. धणिय-धन्या or प्रिया. Or धणिय may be regarded as predicate.

7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउकेरउ with which सेरउ rhymes) has lent a helping hand.

तउकेरउ and तउतणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.

8. तं वायंतु करइ साहारउ—The subject is माणिभद्द. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारउ. संवरणम्.

जाणइं—should rather be जाणमि. For evidently with एउ begins the speech of Bhavisa.

परिणिय सा धणयत्तहो भज्ज गब्भेसरि नामेण सच्चउ ।
पुण्णिमइंदकुंदससिवण्णी दंतपंतिणिज्जियमणिवण्णी ।
सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अवइण्णी ।
बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।
पियवल्लह जणमणु दुल्लालइ सुविहिए णियपरियणु परिपालइ ।
पियपइहरहो णेहु वड्ढावइ कमलहि पइपरिहवसुहु दावइ ।
नियसोहग्गु भोगु संपालइ विरहदवग्गि अंगि पज्जालइ ।
जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरियारिं ।
घत्ता । अहिमाणमरट्टविसट्टगइ अहिणवसिरिसोहग्गजुअ ।
रणरणउं दिंति पंकयसिरिहि भमइ णयरि धणयत्तसुअ ॥ २ ॥
परियणि पियवयणिहिं जणु रंजइ णाहु विचित्तगुणेहिं अणुहुंजइ ।
जाणइं पियमुह सुहवामोहणु मणि चिंतिउ सइ सुरयारोहणु ।
सललिउ ईसि ईसि अवरुंडणु अहरकवोलकंठउरखंडणु ।
मुहसिक्कारकणिरउरकंपणु सरहसु ससलिलरमणसमप्पणु ।
कररुहपंतिपुलयपरिउंबणु पणयरोससमयरोसनिरुंभणु ।
वीणालावणिगेयपरिक्खणु कुडिलवियारि सरोसनिरिक्खणु ।
दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
विब्भमभावफुरियअहरेक्खणु मंदरायवहुरायवियक्खणु ।
पियपरिहासवासविहडावणु मयणुक्कोवणंगुपयडावणु ।
बंधकरणवावारवियंभणु सुहकरफंससमयरसथंभणु ।
घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणिं धरइ ।
पियवयणकमलमयरंदरसु पंकइं भमरु जेम सरइ ॥ ३ ॥
ताहं विहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।
रइरसवसवावारविणोएं केणवि कूरग्गहसंजोएं ।
गब्भेसरिहि गब्भु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।
जिम जिम चउरंगइं चउरंसइ तिम तिम खामोयरु विद्धंसइ ।
जिम जिम गब्भु लेइ सव्वंगइं तिम तिम भंजइ तिवलि तरंगइं ।

१ B वड्ढारइ २ A सय ३ B विरत्तगुणेहिं ४ B सलिलिउ ५ B सलिल

1 and 2. All the words in ई are instrumentals of feminine bases, to b construed with तया and connected with जंपिज्जइ. 'It was so said by her who' etc

3. परपेरियमणाइं-परप्रेरितमनसा.

5. Construe सुद्धि परिप्फुडमाणहो मढु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सव्वु तं होसइ—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइं and other words ending in इ are Nom-pl. of Neuter bases, qualifyin ताइं and to be construed with बेवि-they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमग्ग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइत्तराओ—The king of demons.' The derivation is rather involved. अराइत्त would appear to presuppose an अरात्रित्त—Those who know night', i. e. nightly beings. The reading of B अराइंणराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यराज.

2. Construe the latter half—छप्पहूवाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंटहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूलतामंगुरावत्तगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंडलग्ग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्गिफुलिंगदिंतु—Giving out sparks of Fire.'

2. कुरुड...दरिसावयु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
परमहु मणि ण ठाइ तउ जंपिउ काणीणहं कीयरहं मणप्पिउ ।
एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।
अह धुत्तहं सुलोयपरिभूयहं सुहमहुरहं पक्कण्णविरूअहं ।
जं वेलत्तणेण विडविज्जइ तेण काइं किविणत्थें किज्जइ ।
आलवणसम्माणपुहउवयाणेहिं भोयणु देइ गरुयसम्माणिहिं ।
मित्तु कोरिवि तियचइ ताडिज्जइ कयविक्कयच्छलेण वंचिज्जइ ।
होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खणिहाणिं ।
घत्ता । जं अणुदिणु तुल्लिवि आउसइण होइ जसहु आवाहणउं ।
तं भणु मिल्लेवि धणंतरिमि सुहडहं नारियपसाहणउं ॥ ७ ॥
तं णिसुणेवि भणइ वणिसारउ महुं पडिवण्णु वयणु तुम्हारउ ।
पुणु ण करेमि किंपि कयविग्घउ अच्छहिं पउरमज्झि समभाउ ।
तं सुणु भणिवि कोवि पडिवन्नहिं विलसहि मज्झु अत्थु जिम सहहिं ।
तं णिसुणेवि पयंपइ पंडिउ [illegible]णयणाणंदणु ।
[illegible] भणुत्तु होइ [illegible] ।
[illegible] जम्मु [illegible] कवण कित्ति जम्मु कवणु जियंतहु ।
[illegible] पुव्वकियकम्महो अणुसारिं ।
[illegible] पुव्वविहिउ जं जम्म ।
[illegible] संभासिउ [illegible] बंधु पयासिउ ।
[illegible] ।
[illegible] ।
घत्ता । [illegible] ।
[illegible] ॥ ८ ॥
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।

7. Separate सहसोत्ताणपंति and कयमोक्खहो. The text has wrongly combi[ned] them. The two phrases are parallel—सा सुक्खहो चिन्तिकानवेसु and (सा) मोक्ख[हो] सहसोवाणपंति. Read सहसोवाणपंति कय मोक्खहो.

8. 'It is observed both by good men who have retired (from life) a[nd] by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lastin[g] pleasure, ought to know first the manner of fasting.' जाणेविग्रु is here evidentl[y] used in the sense of जाणिव्वउ.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthi and ends also by a half-fast on the Ṣaṣṭhī.

1. Construe एक्काहारु तत्र तन्हइं करिवि, चउत्थिअ-वरन्हइं समरिव्वउ. तत्र thus becomes a second object of करिवि, and तन्हइं an Instrumental used as an adverb.

3. रयणि वसिवि—Having passed the night apparently in wakefulness'.

6. अच्छिज्जहि सुहझाणु समारिवी—You should live exercising tranquil comtemp· lation.'

9. ताहिगु—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is nnable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate कर from मउलि.

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might g[et] back her son.

4. परीस for परीसम. Jacobi reads °परीसम-संती.

5. Read असलिय° सासणभत्ती instead of सासणिभत्ती. The latter would perhap[s] be taken as an *aluk* compound and therefore give a highly sanskritise[d] colour to the expression, which is unnecessary.

8. पुत्तप्फहु—The doubling of फ is perhaps due to metre. Cf. परव्वसाइं V 5 in the first Sandhi and note thereon, compare पविस्समाण, पुव्वक्किय, उप्परि etc.

10. दीणहिं—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine सिव and सासयसुहनिलउ

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return.

अइणाएण जणि कायरु वुच्चइ अइमाणेण जइ लज्जिए मुच्चइ ।
अइमएण दप्पुब्भडु णावइ अइविणएण भोयणु वि ण भावइ ।
अइरूवि नियरयणु विणासइ अइचारिं सव्वहो गुणु णासइ ।
जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
एक्कुसरीरूजाउ विहिभायहिं तहिं किर काइं रायवेयारहिं ।
अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु चलंतहो ।
अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।
घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
सामहं सालि महंतरवयणइं सुणिवि मुणिवि अणुमण्णिवि सयणइं ।
णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
एम करेवि समुच्चउ गोत्तहो भविसु पहुक्कु पासि वधुयत्तहो ।
सो पिक्खेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
विहडप्फड विमुक्कसिंगारिं पचासन्नु खुहियपरिवारिं ।
अवियलदिट्ठिपलोयणसीलिं सब्भावसरसमप्पियलीलिं ।
असुणियकज्जागमणवियप्पिं साविणयवयण दिण्ण माहप्पिं ।
तणुपच्छण्णपिहियपरिहासइं सुपरिट्ठियणायरियइं भासइं ।
घत्ता । पणवंतिं करु करयलि धरिवि फुडुतडवियडपउत्तरिण ।
सम्माणु दाणु पेसणु करिवि वोल्लिउ नेहनिरंतरिण ॥ १३ ॥
अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ ।
अविसयत्तु पियवयणहिं तज्जइ विणु कज्जें किर को पडिवज्जइ ।
तुहुं परिपुण्णु अहिट्ठियदव्वें पहुसम्माणदाणगुणगव्वें ।
अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
उज्जउ तुम्हतणउं आयण्णिवि किउ अम्हइं चित्तु अणुमण्णिवि ।
सुट्ठु वि णरहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।
जइ तउ ठाइ करंतउ एहउ तेण विमण्णिउं णीसंदेहउ ।

१ B कज्जेण कोपि पडिवज्जइ २ B आण ।

XIX The company of Bandhuyatta approach the tree and find there young man and his wife. They return to their master and tell him t they have seen a god and his wife. He approached them, together with people and is ashamed to stand before Bhavisa.

3. कन्नोसन्निय वायहिं should be read together. 'With words whispered in t ear.' Cf. कन्नोसन्नइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized ब, in order t suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky you please go quickly to see him.'

6. उत्थल्लिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए तं पिक्खिवि-तस्यास्तद् (भयादिकं) दृष्ट्वा, or with the following as बंधुअत्तु ताए लज्जाभरेण etc.— greatly ashamed of her.'

10. Join मसि and खप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काइ किम सेविउ—'How did you pass your time.'

10. इहलोयहो...दोहउ-The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have geninue forms like घणवइहि before.

5. तं न नट्ठु—That indeed is not lost, which is found (lit. received) again.' वलिवि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāti वळी.

6. सव्वहंमि किलेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधामलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

अइणगुण जणि कायरु वुच्चइ अइभगुण जड लच्छिए मुच्चइ ।
अइमगुण दप्पुब्भडु णावइ अइचिगुण भोयगु वि ण भावइ ।
अइरूवि तियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।
जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहिं ।
अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
तेहिं समाणु पंथि पयट्टंतहो केम करेसइ दोहु वहंतहो ।
अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।
घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
आमहं सालि महंतरवयणइं सुणिवि मुणिवि अणुमण्णिवि सयणइं ।
णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु पासि वधुयत्तहो ।
सो पिक्खेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
विहडप्फड विमुक्कसिंगारिं पच्चासन्नु खुहियपरिवारिं ।
अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
असुणियकज्जागमणवियप्पि सविणयवयण दिण्ण माहप्पिं ।
तणुपच्छण्णपिहियपरिहासइं सुपरिट्ठियणायरियइं भासइं ।
घत्ता । पणवंति करु करयलि धरिवि फुल्लउवियउपफुल्लतरिण ।
सम्माणु दाणु पेसणु करिवि वोल्लिउ नेहनिरंतरिण ॥ १३ ॥
अहो वट्टइ अचरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
भविसयत्तु पियवयणहिं तज्जइ विणु कज्जें किर को पडिवज्जइ ।
तुहुं परिपुण्णु अहिट्ठियदव्वें पहुसम्माणदाणगुणगव्वें ।
अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
उज्जउ तुम्हतणउं आयण्णिवि किउ अम्हइं चित्तु अणुमण्णिवि ।
सुट्ठु वि णरहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।
जइ तउ टाइ करंतउ एहउ तेण विमण्णिउं णीसंदेहउ ।

१ B कज्जेण कोपि पडिवज्जइ २ B आण ।

10 Construe सुहि, जाहि अंगि अणंगु रइ माणइ, तुज्झ को पडिउ आणइ--Who wo harm to you, in whose body love delights in residing ?'

12. सुहियणजणआणंदुजणरेउ—One जण is redunndent here. Should we rea instead of जण? That would remove the redundency.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as bein mean and siuful man.

3. द्रोण्ठिउ—The ण्ठ perhaps has been misread for त्थ. The Jain man of writing both the letters is so much alike that such a confusion is notun usu

5. Read इयरु साणु गरुडु गरु.

6. पउत्तइं for पउइं. The त however can be explained as a representative क through अ. which latter becomes त by the influence of the preceding उं. पउअ, पउत्त.

7. The sentiment expressed is rather vulgar, but thereby the poet mean to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)'?

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit siucide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्थनिवारणि—Here again confusion between उ and त्थ. Read सइच्छ- निवारणि. 'Is there anything to blame if I try to satisfy my desire'?

6. मरण सरणु आवग्गइ—Is as much as मरणु आवग्गअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सलिल आवत्तइं together. गहिरीजंति is the same as गहिरिज्जंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing th faithful wife; and suggested that she should be appeased. This was done ar to the astonishment of all and chagrin of Bandhu, the sea became calm agai

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः वोइवि—Is from व्यप—इ. The sense however requires that the form shoul be regarded as causal.

4. असमत्थ and ओणामियमत्थ are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

अइणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिए मुच्चइ ।
अइमएण दप्पुब्भडु णावइ अइविएण भोयणु वि ण भावइ ।
अइरूविं तियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।
जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
जइ सो कह व सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहिं ।
अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।
अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।

घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥

मामहं सालि महंतरवयणइं सुणिवि मुणिवि अणुमण्णिवि सयणइं ।
णयदिट्ठंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु पासि बधुयत्तहो ।
सो पिक्खेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
विहडप्फड विमुक्कसिंगारिं पच्चासन्नु खुहियपरिवारिं ।
अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
अनुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
नणुपच्छण्णपिहियपरिहासइं सुपरिट्ठियणायरियइं भासइं ।

घत्ता । पणवंति करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।
सम्माणु दाणु पेसणु करिवि वोल्लिउ नेहनिरंतरिण ॥ १३ ॥

अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि
भविसयत्तु पियवयणहिं लज्जइ विणु कज्जें किर को पडिवज्जइ ।
तुहुं परिपुण्णु अहिट्ठियदव्वें पहुसम्माणदाणगुणगव्वें ।
अम्हहं वणिवरवरमाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
कज्जउ तुम्हतणउं आयण्णिवि किउ अम्हहं चित्तु अणुमण्णिवि ।
मुद्धु वि परहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।
जइ नउ ठाइ करंतउ एहउ तेण विमग्गिउं णीसंदेहउ ।

१ B कज्जेण कोवि पडिवज्जइ २ B आण ।

XII Kamala asked him what had happened to his brother, and he rep that the latter had gone to another country. Kamala of course did not bel in it and became more disconsolate.

3. केणउं—Compare Marathi केणं–A treasure, a hidden store.'

8. समुब्भियवाहिहिं is an attributive Instrumental.

अद्दवहि and ज्ञि should be read separately.

विणिग्गय and घाहिहिं should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियहु: क्षणदिवस—A day of festivity, a holiday.' Comp. Marāth सणदिवस or सणवार.

7. सयणसयणहं सयण—Relations of all people.' In the first word, it should be merely जण and सयण.

10. घणु वरिसिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोम्मियमणु is the same us दुम्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वद्धवणउ नछज्जइ—Why he does not stop the festivity.' People begin doubt the wisdom of Dhaṇavai. This talk, as the next line indicates, took place in the courtyard of Daṇavai's house and hence it was heard by him and Saruva.

9. आएं मंडुइ.—Surely he has done it accordingly' i. e. according to my advice.

XV. Sarūvā asks her son what he had bone to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवइंतरि is the correct word.

5. Read अम्हहं and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marāṭhī पैज. The other word पैन is from the same Sk. word, but through another Prakrit word viz. पइन्न.

8. सक्को-शक्तः. The second सक्को means शक्तः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि वइंसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
अच्छिज्जहि सुहझाणु सभारिवि परिहवसल्लु हियइ अवहारिवि ।
समउ सरूवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिवज्जहि ।
अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवंति तिह सोक्खइं ।
सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।
घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
अइरुहुरुहियविरह्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।
दिढु होज्जहि उत्तमगुणवग्गहो रक्खिवज्जहि लंछणु कुलमग्गहो ।
होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
चलतियमइहि पवड्ढियमाणहु गयवइयहं दूहवहं जुवाणहु ।
वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
णयणइं होंति जुवाणहं मुद्धउ तरुणिवयणदंसणरसलुद्धउ ।
घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
चलमम्मणवयणुल्लावएहिं जो परतियहिं ण खंडियउ ॥ १८ ॥
पुरिसिं पुरिसिव्वउ पालिव्वउ परधणु परकलत्तु णउ लिव्वउ ।
तं धणु जं अविणासियधम्में लब्भइ पुव्वक्कियसुहकम्में ।
तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विढत्तउ ।
णियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।
अण्णु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
तरुणितरललोयण मणि भाविउ पहुसम्माणदाणगुणगाविउ ।
तहिंमि कालि अम्हहिं सुमरिज्जहि एक्कवार मुहदंसणु दिज्जहि ।
परघणु पायधूलि मण्णिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्झउ गमणागमणु ।
रक्खिज्जउ जिणसासणदेवएहिं विढविवि आवहि अतुलु धणु ॥ १९ ॥

VIII Then they tell each other many loving things. Bhavisa asks mother about his half-brother who, he learns, has returned with huge we

3. I had feared that about yourself, which, (one desires), should fall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), w was brought by Bandhu and who was now being married to him. Bhav then goes to the king with a present.

4. तहे would be preferable, although तह is not quite wrong.

5. Combine छहमंगलजण and जणियायइहो. आयइ is as much as मंगल or छ. Does आयइ here represent आयार—Ceremony? Anointment of the brid with fragrant oil is part of the preliminaries of marriage.

8. पियछदंरि महएवि सणाहहो should be read as one word.

11. न एणवि मइ संबंधु अत्थि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him; and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पइसारवारु is प्रतिसारद्वार the mainentrance; same as प्रतिहारद्वारम्.

5. तणु पच्छन्नु करेप्पिणु—Means 'incognito'.

7. Read हकारउ in place of हुकारउ. Jacobi also read हकारउ. Cf. Marāṭhi हाकारणें, हाका मारणें.

9. कित is किं ति or किं तद्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कइ supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तउ-वृत्तम्—Compare Marāthi वितणें, वेतणें.

3. वयणि दिढु होज्जहो—Be firm in your talk.' वयणि-वचने (वदने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. वहलतरुतंडवि is only a synonym of वणगहणि. For तंडव compare Marāthi ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamañjari of Mahesarasūri, ABI 1,165–66.

तहिं थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।
जलजंताकम्मंतरु करेवि करणइ पियवयणहिं संवरेवि ।
वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।
घत्ता । णिज्जावयवयणुज्जुअसुहइं किंखवयइं णं णं भडइं ।
संचल्लइ रयणायरहो जलि खरपवणाहयधयवडइं ॥ २२ ॥
दिढ वंधइं जिह मल्लरगणाइ णिल्लोहइं जिह मुणिवरमणाइ ।
णिब्भिण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।
वहणइं वहंति जलहररउद्दि दुत्तारि अत्थाहि महासमुद्दि ।
लंघंतइं दीवंतरथलाइ पिक्खंति विविहकोऊहलाइं ।
इय लीलइं वच्चंताहं ताहं उच्छाहसत्तिविक्कमपराहं ।
दुप्पवणें घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।
कल्लोलवोलजलरववमाले असगाहगाहगहणंतराले ।
तीरंतरे जं संघट्ट पोय उत्तारिय तरिविपमुहाइ लोय ।
घत्ता । सो दिट्ठु तेहिं मयणायगिरि णयणालोयसुहावणउं ।
दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहुं तणउं ॥ २३ ॥
तहिं घणतरुसमीवि मयणायदीवि हिंडंति ते वणिंद ।
दुमज्झियपमाय परिमुक्कचायचक्कलियगीढविंद ।
किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।
फलनरु चुणंति रुक्खइं मुणंति कुसुमइं खुडेवि ।
किवि मिल्लिवि वंधुयत्तु सो भविसयत्तु पइसरइ तं अरन्नु ।
नग्गलमालतालीमालूरमालमालइदुमरवन्नु ।
पिक्खइ कहिंमि नाइं पंकयसराइं मयवत्तसोहियाइं ।
कत्थइ पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।
कत्थइ णिज्झराइं पडिरवकराइं जलरेणुभूसियाइं ।
वणकुसुमगंधपरिमलसुयंधमयरंदभासियाइं ।
कत्थइं सफलगाइं किसलयदलगाइं दलयदलपत्तलाइं ।
कत्थइं सुकरिलाइं निन्निग्घवलाइं कणिज्झियफलाइं ।
कुसुमइ उच्चिणंतु मेइणि णियंतु संचरइ एम जाम ।
ता बोहित्थवालि मिल्लियखयालि संमिलिय सयल ताम ।
तेसरु बंधुयत्तु कंदरमग्गु किं सयल इत्थु आय ।

Compare जइ पढमउं जि हुंत उट्टुं एहउ II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'wo Cf. Hindi पेनना.

3. तडक्किउं—Tightly, sitting closely on the body.' Compare Mara तटतटित कंचुकि.

4. Read कंबु कंठ कंदलिए रवन्नउं—The conch-shaped neck appeared beauti on account of Kandali. Jacobi's ms. has failed him here, as at several othe places. He reads कम्बु कन्दलि प......रवन्नउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नज्जइ does not make good sense. तज्जइ of Jacobi's edition would 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This d not make quite a satisfactory sense. Jacobi's text is mutilated. He h किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, thoug he is not sure of it.

10. आयड्डउ appears to mean something like आनन्द.

XIX Dhaṇayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्खपक्खविक्खेविं—Kamala casts at Saruvā a withering glance.'

6. जइ परचारु लहइ-यदि प्रचारं लभते. Better to separate as जइ पर चारु लहइ–If she is pleased,

11. वालिवि-वलिवि. The lengthening is metricausa.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ला-हरणि. बहु and अनवल्ल० is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणि. He has आहरणोहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।
पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुकिउ संचहु ।
बंधुयत्तु कुलकित्तिविणासु गउ वोहित्थइं लेवि हयासु ।
भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइं लेवि ।
ताम ण कोइवि पिक्खइ तित्थु विंभिउ मणि असुणियकज्जत्थु ।
सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
पिक्खइ ताम समुद्दि वहंतइं धुयधयवडइं ताइं जलजंतइं ।
दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।
करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणणिए जंपिउ ।
णट्ठु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।
घत्ता । अण्णण्णइं चिंतिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
सुट्ठु वि वियड्ढु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयबुद्धि अलज्जिय ।
णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं समारिउ ।
कवडु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
अह इत्थु वि ण विसाउ करिव्वउ मं च्छुड्डु एण एम होइव्वउ ।
जइ तं तेम घडिउ तं तेणइ तो किर काइं विसूरिय एणइ ।
एउ चिंतंतु विसाएं मिल्लिउ विहुणिवि बाहुदंड संचल्लिउ ।
इउ वणु इउ सरीरु धम्मद्धउ करि खलविहि जं पइं पारद्धउ ।
घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
संचल्लिउ सम्मुहु वणकाणणहो णं सुद्धं कुसुमत्त गउ ॥ २ ॥
पइट्ठो वणिंदो वणे तम्मि काले पहिट्ठो तहिं दुण्णिरिक्खे खयाले ।
दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
भमंतो विभीमावणं तं वणं सो णियच्छेइ दुप्पिच्छराई सरोसो ।
कहिंचिप्पएसे मज्जहं गयंदं महालीलकल्लोलगंडं सणिद्दं ।
कहिंचिप्पएसे णिएउं णरिंदं ण णट्ठं ण रुट्ठं सदप्पं मइंदं ।
कहिंचिप्पएसे वणं कज्जलाहं गयं सुंडिणीसायराहं वराहं ।

meaning also is obcure. If we stick to our reading विसाहिँ पउरिँ जणणि वंधारि a slight change viz. separating वंधारि and य, the meaning of the two would be 'Lord! I do not get peace of mind due to people, so long as are averse, and my father (जणणि loc.) is in prison' (वंधारि from वंधगृह or वं

11. अणुज्जुअवित्तिहिँ of our Mss. is better than Jacobi's अणुज्जुअधितिए (धित्ति) makes no sense. The king compliments Bhavisa on his strai forwardness. उज्जुअवित्ति-ऋजुकवृत्ति. In the latter half read, with Jacobi, पउ ति-

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SANDHI XI

How the citizens prevail upon the king and effect the release Dhaṇavai. The test of Bhavisāṇuruvās fidelity. How in the end t two young people are united.

I. One day the king calls his secret emissaries and wants to know ho people were behaving. They tell him that there was grave dissatisfactio on account of the punishment of Dhaṇavai.

4. Better to read चरउरिस, with Jacobi, for वरउरिस. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे.

13. इक्कमुहु-एकमुख:—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate वेर from सिट्ठि.

7. अइ रइ should be read separately. अरय विनासिक (वैनासिक i. e. बुद्ध?) णमँ रति:—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मउडि

4. Construe अम्ह न विसज्जइ ताम्ब य अन्नुवि किंपि बुच्च बुच्च विसज्जइ. 'Before dispersing, I have to make another request.' Jacobi reads वि सज्जइ separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अम्हु वि अ (which by the by is metrically faulty), presupposes some clause.

घत्ता । दुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णेउ ।
भणु काइं ण सिज्झइ सउरिसहो अवगण्णंतहं मरणभउ ॥ ५ ॥
सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।
सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।
गिरिकंदरि विवरि पइट्ठु बालु अंतरिउ णाइं कालेण कालु ।
संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।
सेइउ णिरुद्ध पवणुच्छवेण वहिरिउ पमत्तमहुअररवेण ।
चिंतिउ अचिंतणिव्वुइवसेण कंटइउ असमसाहसरसेण ।
अणुसरइ जाम थोवंतरालु तं णयरु दिट्ठु ववगयतमालु ।
चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।
मणिरयणकंतिकब्बुरियदेहु सियकमलधवलपंडुरियगेहु ।
घत्ता । तं तेहउ धणकंचणपउरु दिट्ठु कुमारिं वरणयरु ।
सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥
तं पुरं पविस्समाणएण तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाण इट्ठयं ।
वाविकूवसुप्पहूवसुप्पसण्णवण्णयं मढविहारदेहुरेहिं सुट्ठु तं रवण्णयं ।
देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण पिच्छए ।
सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण वासए ।
पिक्कसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि लेवि तं पराणए ।
सरवरम्मि पंकयाइं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ ताइं मंदिरे ।
हत्थगिज्झवरफलाइं विंभएण पिक्खए केण कारणेण को वि तोडिउं ण भक्खए ।
पिच्छिऊण परधणाइं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु चिंतए ।
पुत्तिचोज्जु पट्टणं विचित्तबंधबंधयं वाहिमिच्छलंजणं तुरक्खसेण लद्धयं ।
पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पहुं ण याणिमो कहं गयं ।

१ A मढ २ B दिट्ठंएहिं

especially out of place, if we consider the second line of the घत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the घत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in 1. 28 as being a metre liked by wise men भुअंगो बुहारंजणो नाम छंदो.

6. हुस्सारमुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into हुस्सार-मुग्गा and आयवत्ता meaning हुसार-मुद्रा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of सालिभत्तं, the following of घयं, the next one of कवरा and पप्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! मुग्गाः can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सराईहि हहिएहिं जित्तपवित्तं वरं आसरीयं सुहं देइ दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some-especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिएहिं from a real दहिएहिं. The same is the case with आसरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and ठ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after च्छ and त्थ.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between च्छ and त्थ which look very much similar as they are writen in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत Pr. एअ. The regular Prakrit is ए and Apbh. एइ according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

घत्ता । हा किं वहुवायावित्थरिण आएं डुहिण को ण भरिउ ।
तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
एम दिट्ठु तं पट्टणु वालें खयकालावसाणु णं कालें ।
लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
राउलु सीहदुवारहो पिक्खइ दरवियसंति णाइं सविलक्खइं ।
दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकद्दमि लित्तउ ।
पिक्खइ कणयवीढु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।
घत्ता । सहमंडवि रायजसोहणहो पिक्खिवि परिसक्कंतु णरु ।
मुत्ताहलमालझुलुक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्कियसुकियमहाफलु ।
सोउ करिवि नवकमलदलच्छिए णं णीसासु मुक्कु घरलच्छिए ।
तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
वहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि वईसिवि ।
निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।
घत्ता । तं जिणभवणु णिएवि धवलुत्तुंगुविसालु ।
वियसियवयणुरविंदु मणि परिओसिउ वालु ॥ ११ ॥
दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवद्धकडिल्लउ ।
आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
वहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

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१ B संगिलइ

SANDHI XIII

All of a sudden, news comes of the Prince of Poyaṇapura marchi against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slight and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget wh he had to do for the sake of justice. He proposes that the marriage of Bhavis and Sumittā should now be celebrated.

7. Read धरहु for भरहु.

II In the meanwhile Bhavisa enters in haste, announcing the arriv of Citrāṅga, from the lord of Poyaṇapura in the Sindhu country. The kin receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिवतु—Possessed of all the arts and all good virtues.

6. Take आयउ with the previous line, वित्तेगु वारि आयउ. न मुणइं केणवि छले I do not know with what pretext.'

अहिणउ पाहुइ are the words that the King addressed (भणिउ) to his servants

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपएसु for सायरंतरपत्तेसु.

9. Either खन्धारमज्झु or खन्धारिमज्झु.

11. 'To you alone I am not inimical; rest quite assured in Kurujaṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. विहिमिपाल—Note म for व which is usual in Apbh. phonology. सिमिर for शिबिर, एम for एव, ताम for तावत्, जाम for यावत्. The intermediate forms जाम्व and ताम्व show that the व first became nasalised as वँ and then changed to म. This change is parallel and opposite to that from म to वँ and then to व; e. g. भवर fr. भमर, नवेविणु from नम्, रवन form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Pṛthumati) and other ministers and asks them advice. One of the ministers, Lohajaṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

घत्ता । हा किं बहुवायावित्थरिण आएं दुहिण को ण भरिउ ।
तं केम पडीवउ संमिलइ[1] जं खयकालिं अंतरिउ ॥ ९ ॥
एम दिट्ठु तं पट्टणु वालें खयकालावसाणु णं कालें ।
लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
राउलु सोहदुवारहो पिक्खइ दरवियसंति णाइं सविलक्खइं ।
दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
पिक्खइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकद्दमि लित्तउ ।
पिक्खइ कणयवीढु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।
घत्ता । सहमंडवि रायजसोहणहो पिक्खिवि परिसक्कंतु णरु ।
मुत्ताहलमालझुलुक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्कियसुकियमहाफलु ।
सोउ करिवि नवकमलदलच्छिए णं णीसासु मुक्कु घरलच्छिए ।
तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि वईसिवि ।
निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।
घत्ता । तं जिणभवणु णिएवि धवलुत्तुंगुविसालु ।
वियसियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥
दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवद्धकडिल्लउ ।
आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
बहुघणघुसिणपंकि पङियंकिउ सुहलक्खणलक्खणि चचंकिउ ।

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[1] B संगिलइ

16. मत्तु-मान्यः—Although in the good graces of the king, Dhaṇavai a[fter] all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a s[...] of the enemy. The king is delighted with him for his dash and thinks [of] making him commander of the army.

1. One syllable appears to have been dropped while printing. Re[ad] एक्कुवि. अण्णुवि of the second line requires it.

2. We would rather read नियजणेरपरिनिंदम्-which would suit पलित्तओ bett[er] 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) [is] far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he ha[ve] given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up o[n] account of the King's favour. He warns the feudatories of Bhuvāla th[at] hard times are in store for them and vows revenge for Bhavisatta's sha[rp] words. He then goes to Citrāṅga's camp, and advises him to begin th[e] attack on Gayaura.

11. सजोत्तिवि—Appears like a denominative from जुत्त, Sk. युक्त. Compar[e] vulgar Marāṭhī जुतणें, alternative to जुपणें–to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take hi[s] final reply personally. The King firmly tells him that he would neither giv[e] ransom, nor his daughter. Citrāṅga expresses his wonder that the Kin[g] should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in ou[r] edition. The words थणवट्टहं etc. to निवडु form, in our edition, the first line afte[r] the Duvai with a word added at the beginning, viz. नरवइवहडु without whic[h] the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolutive—संप्रधार्य.

11. तुहुं बहुमइवियाद is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue [that] talked of Sumitrā and to blind him etc. Dhaṇavai interposes with [words] of wisdom. It was not good to ill-treat an emissary.

1. सत्तिओ-संज्वितः—Inflamed.'

फुड्डु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।
घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।
करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥
तं निसुणेप्पिणु कहइ जसोहरु निसुणहं अच्चुयसग्गपुरंदरु ।
जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
सुयणसमिद्धि समुन्नयमाणए दीह दिवड्ढ धणुहं सयमाणइ ।
सुविहिए सिसिरुन्हालए पाउसि जणि वीसद्धलक्खपुव्वाउसि ।
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
धणवइ रायसिट्ठि सुपसिद्धउ पहुपरिवारे तिवग्गसमिद्धउ ।
परधणु पायधूलि जो मन्नइं पिक्खिवि परकलत्तु अवगन्नइं ।
घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।
तहो वयणु निएइ किं पुणु पउरु सपउरयणु ॥ २ ॥
तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
वालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
विणएं ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।
सुउ उप्पन्नु सयणु परिओसिउ भविसयत्तु तहु नाउं पघोसिउ ।
परिवड्ढिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसहत्थइ ।
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मिं ।
सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
विणयवरिट्ठ इट्ठपियरुल्लिय वरवासहो नीसारिवि घल्लिय ।
घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।
परिपालिउ वालु लच्छिए दोहित्तउ भणिवि ॥ ३ ॥
वरइत्ति नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
नाउं सरूवसरूवमणोहर उरयडि अब्भुम्मिल्लपओहर ।
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
वंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

10. We have to understand that the king has given him the order o permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चार-Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्धुग्घाडु. Jacobi reads उद्धुग्घाडु, which is not preferable to अद्धुग्घाडु-half-open.'

4. Jacobi reads परिवट्टइ=परिवर्तयति for our परिवट्टइ=परिवर्षयति. The same difference,-ट्ट for ड्ड is seen a line below in कट्टहिं and कड्डहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परियणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्कें-शुष्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is दूअ, read badly. Jacobi has दूअ.

7. From पंचालु थक्कु to end, is object of दिसंइ-points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as chuning monntain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajaṅgha, Kacchāhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वहुइ for वसइ (वसुधां) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. फिउ भवउं—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.

अग्घजलोहु पिहिय सिंगारिं दिन्नु सुवन्नमेणभिंगारिं।
आसणु कणयवीढु अप्फालिउ सुयणु वइट्ठु चरणु पक्खालिउ।
किउ गउरउ मग्गें पडिसरिं वरतंवोलु दिन्नु कप्पूरें।
मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ।
कंचणपत्ति करेवि समप्पिउ तेण वि सरसु वियारउ जंपिउ।
न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ।
भोयणु भुंजाविउ सुहचारिहिं छउरसलड्डुअखंडपयारिहिं।
देविणु विणयवयणु संभालिउ चुल्लिउ सलिलु वयणु पक्खालिउ।
मिसलिवि परमामोयविमद्दणु करयलि मलिवि दिन्नु हरियंदणु।
पुणु घुसिणिं मयपरिमलपूरिं पुणु तंवोलु दिन्नु कप्पूरिं।
करपेसियइं णियंवनियत्थइं मणिकडयइं देवंगइं वत्थइं।
पुरउ निविट्ठु सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ।
घत्ता। तउ काइं कहमि सुंदरसुयण अम्हहंतणिय विचित्त कह।
निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुव्विसह॥ ११॥
राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ।
तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं।
मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी।
हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी।
तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ।
तिन्निमि दिढसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं।
तिन्निसि दिन्नचउव्विहदाणइं तिन्निमि नयरि समुन्नयमाणइं।
तिन्निमि ताइं वहुग्गुणभरियइं खलविहिकलिकालिं अंतरियइं।
घत्ता। तं निययकुडुंवु सुमरिवि अंगइं हल्लियइं।
हुअ गग्गिरवाय नयणइं अंसुजलोल्लियइं॥ १२॥
वहुअच्छरियवयणसंखुत्ति[1] किउ हुंकारु पुणु वि वणिउत्तिं।
अंसु फुसंति चवइ मिगलोयण हेट्ठामुहमुहकमलपलोयण।
आवइ असुरु इत्थु वलवंतउ सो परिभमइं नयरु जगडंतउ।
पट्टणि तेण सयलु जणु मारिउ दल वट्टिवि समुदि संचारिउ।
केण वि कारणेण खलदुट्ठिं हउं परिहरिय तेण पाविट्ठिं।

१ B संवुत्तं

वालइ कलुणु सहु किउ कायरु लहु आयउ मन्तु खुहु निसायरु ।
लइ वट्टइ अवसाणु निरंतरु नियविक्किउ कयंतदंतंतरु ।
तो पिक्खिवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।
घत्ता । आघुट्टइं ताइं सत्त परमसिक्खक्खरइं ।
सम्मत्ति जाइं कयकल्लाणपरंपरइं ॥ १६ ॥
तओ आगओ सो अैराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पहूवाण भूआण मित्तो ।
अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंटट्टहासो ।
सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्ठिसेसो भिसं दुण्णिरिक्खो ।
सया भूलयाभंगुरावत्तगत्तो दुरालोयणो दुम्मुहो रत्तनित्तो ।
फुरंताहरुट्ठो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
महापावकम्मो सुसंघट्टगाढो कयंतुव्व कुद्धो करातुंगदाढो ।
नराणं वराणं व दिट्ठीविणासो पइट्ठो सि तं मंदिरे सो हयासो ।
घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।
वसुनंदउ लेवि मंडलग्गु करयलि धरिउ ॥ १७ ॥
सो निएवि जालोलिभयंकरु अग्गिफुलिंददिंतु सयसक्करु ।
विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।
खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
एम सरोसु चवंतिं वालिं धारायरु निरुद्धु जिह कालिं ।
दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
तं निसुणेवि निसायरु झक्किउ परिचिंतिइ मणेण आसंकिउ ।
नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।
घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।
पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥
एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

१ B अराईणराओ

10. Read अत्थि for अच्छि. For confusion in distinguishing betwe त्थ and च्छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and Brahmin. The latter had two sons Suvakka and Duvakka. The ministe Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइसगुणयमाणउं as a long word.

11. विति of Jacobi's edition is due to a misreading of चि.

13. मत्थामूल in Jacobi's edition, for मत्थासल, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महराय etc.—Jacobi reads महराय separately, as a vocative. Not bad. But our महरायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो तं जीवणु अन्नहो दिज्जइ in V 5 below.

8. Read विमलु and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सकेस आस न पूरइ. मउ will mend matters.

6. First word of latter half in Jacobi is जीवलु, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवणोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमलु and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

अहरइं अलयराउ संचारिउ कज्जलु छुडु तिलउ वह्नारिउ ।
सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।
ता सुहपियदंसणि अणुराइय भविसयत्तकरपल्लवि लाइय ।
घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।
पियवयणु चवेवि असणिवेउ उप्पसिवि गउ ॥ २१ ॥
सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।
निहुअनेहनिब्भरमणमिसलइं सुहमारुयपरिओसियमसलइं ।
नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।
भामरि देविवि हूइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।
चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।
तहिंमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।
घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।
सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥
निज्झुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।
मयणवियारु ताम उप्पज्जइ अच्चुब्भडविलासरइ छज्जइ ।
रमहिं भोय परिवड्ढियमयणइं निब्भरदरमउलावियनयणइं ।
दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।
सरहसगाढालिंगणपीलइं निहुअसरसपरिउंवणसीलइं ।
वरपल्लंकतूलिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।
सरसरूवजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।
उब्भडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।
थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।
ताम जाम नवनेहनिरंतर कालहो गय वारह संवच्छर ।
घत्ता । ऍत्तियए[1] कहेवि धणवालिं सरसइ नमिय ।
भविसत्तहो कव्वि संधि समाणिय पंचमि ये[2] ॥ २३ ॥

पञ्चमः सन्धिः

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१ B इत्तियइं २ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमीफलवण्णणाए भविसयत्ततिलकपुरपवेसविवाहकल्लाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो ॥

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
अक्खमि जेम मुणिंदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
चिंतियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिस्व घरवासि वसंति
घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
एक्काहारु करिवि तव तन्हइं सुमरिव्वउ चउत्थिअ वरन्हइं ।
पच्चक्खिवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।
रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि
नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्ठपयारिहिं ।
तिहिं सक्खिहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ मुणंतहं ।
धम्माहम्मवियारणु लक्खिवि अखलिउ बंभचेरु परिरक्खिवि ।
तिन्नि काल जिणनाहु नवेप्पिणु तद्दिणु रयणि वि एम गमिप्पिणु ।
पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
छट्ठिहि एक्कवार भुंजिव्वउ तवविहि पुन्नपुंजु पुंजिव्वउ ।
घत्ता । अच्छिव्वउ एम मासि मासि सियपंचमिहिं ।
तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
सव्वइं सत्तसट्ठि उववासइं होंति महातवरिद्धिपयासइं ।
पच्छइ पुणु उज्जवणु करिव्वउ पंच पयारु सव्वु वि वरिव्वउ ।
पंचिंदियहं वियारु जिणेव्वउ मंगलु पंचपयारु भणिव्वउ ।
पंचाचारु करणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
चामरकलसछत्तभिंगारइं ताइंमि दरिसिवि पंचपयारइं ।
पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
जासु नाहि उज्जवणविहाउ तहो विउणारउ तं जि निओउ ।
घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छियइं ।
करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
सुव्वयाइ जं कहिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

१ B विउणउ विहि

VI They then go to Gayaura, Tilayadīva, and travel over the six seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निएवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निएवि for माळणिएवि.

8. रायहिँ at the end of both the halves is equal to राजभिः (=राज्ञा) and राज्ञैः. Jacobi reads ०सुहभूअहं for ०सुह रायहिं and चिंतियरूवहं for चिंतिय रायहं, which also makes capital sense.

VIII. Rayaṇacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a dear in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इक्कुवाणमउ together, which is surely not preferable to our reading.

11. Jacobi reads गलाअसत्तगउ. He should either have read गल्यासत्तिगउ (गुल्कासक्तिगतः) or like our edition गल्यासत्तियउ.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvaṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkaḍa clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चिंतियसुइनिहाग्र together.

7. Jacobi's झट्टिघुट्टि does not make as good sense as our तुट्टि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavisatta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This addres, and अहो again in line 9 below, amply show that the poem was meant for oral recitation befor an audience of laymen. The often repeated निसुणहं, अहो निसु अंचहु of VI ii 3 and such other phrases also corroborate this view.

अहो नरिंद मज्झु मणु संवट्टइ खलइ बुद्धि रणरणउं विसट्टइ ।
विन्निवि सुय घल्लिय परएसहो मंच्छुड्डु हउं भायणु हुउ अयसहो
विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिराव
गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
जे जे सामुद्दिय वाणिज्जिय ते ते कोक्किवि राएं तज्जिय ।
अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।
पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहिं वयणु अवलोयहिं ।
घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।
पर सिरु विहुणंति को वि न जाणइं कहिंमि गय ॥ ९ ॥
विद्दाणउं मुहकमलु सरूवहिं नियचरियहि अप्पं परिहूयहिं ।
हा विहि मइं सिक्खविउ विरूवउ मंच्छुड्डु महुमि अंगि संभूअउ ।
परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।
वट्टइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।
किं समुद्दि वोहित्थइं फट्टिवि वोड्य सलिलि सयल आवट्टिवि ।
किं महुतणउं वयणु मणि वुज्झवि सुअ विन्निवि अवरुप्परु जुज्झवि
नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।
ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरूआरउ ।
घत्ता । पुरि अंभरहुल्लु[1] सरससहाउ सणेहवउ ।
खेड्डे णइं केम नंदणु हत्थावारगउ ॥ १० ॥
एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।
तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।
एक्कहिं दियहिं पगुणगुणवंतए वुच्चइ भविसयत्तु नियकंतए ।
नाह तइउ मइं नउ परियाणिउं[2] एत्तिउ कालु कहिंमि नउं पुच्छिउं ।
थिय चिंतंति सुइरु वंच्छिव्वइ[3] अवसरु कहिंमि न हुउ पुच्छिव्वइ ।
कवणु देसु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।
राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।
घत्ता । तं निसुणिवि तेण णियसहएसहो संचरिउ ।
जलु नयणिहिं मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

१ B आम्बर २ B परियच्छिउ ३ B वंचेव्वउ

6 गलियगव्व ववसायअणायर for गलियगव्व-ववसाय अणायर
9 मयणाउदीउ „ मयणाउ दीउ
XIX 2 मउअतूलपल्लंकि „ मउअतूलि पल्लंकि
3 कन्नोसन्नियवायहिं „ कन्नोसन्निय वायहि
10 मसिखप्परिण „ मसि खप्परिण
XX 2 नं दाइउ „ नंदाइउ
XXII 3 पर इत्तिउ „ परइत्तिउ
7 बहुवहं मि „ बहु महंमि
XXII 12 महि सारविय „ महिसारविय
14 उच्चवरासणइं „ उच्च वरासणइं
XXIII 4 विसेसविहोएं „ विसेस विहोएं
XXIV 7 पुव्वकियसुहकम्मि „ पुव्वकिय सुहकम्मि

SANDHI VII

I 3 कम्मरहो „ कसमरहो The स म were evidently so read from a badly written मम.
4 विजयलिहिय „ विजय लिहिय
6 बहुवंधइं „ बहुवंधइ
9 भंडारइं „ भंडारहिं, latter influenced by the foregoing वहणहिं.
8 नियसहएस „ निवसहएस
II 2 परिवड्ढिय „ परिवढिय
3 तेरसहं „ नरेसहं due to careless writing.
4 भविसत्तु „ भविसयत्तु Metre requires only four syllables.
4 जाएसइ „ जा एसइ
8 अणुज्जुअजंपणउं „ अणुज्जुअ जंपणउं
III 10 भणइं „ घणइं
V 2 कुलंगण गेहहो „ कुलंगणगेहहो
VI 3 दुक्खमहन्नवि वित्तिउ „ दुक्ख महन्न विवित्तिउ
5 बन्धुयत्ति „ बन्धुयत्तु
०दुव्वयणपवित्तिए „ ०दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिउ „ बन्धयत्तुचरिउ
IX 3 पोयंनरवरभवणि „ पोयंतर वरभवणि
6 नियउच्छिहिं „ नियउच्छिहिं
3 दोच्छिउ for दोच्छिउ
5 साणु गहहु „ साणुगहहु
XI 2 सइच्छ० „ सइत्थ०
7 हुअ „ हुअ
8 सलिलआवत्तइं „ सलिल आवत्तं
परम्मुहपत्तइं „ परम्मुह पत्तं
9 आसन्नविहुरउज्झावइहिं „ आसन्न विहुर उज्झावइहिं
XII 7 असंति „ अ संति
XIII 7 जाणजंपाणइं „ जाण जंपाणइं
8 ०छुनिउत्तहिं „ ०छुनिउत्तइं
वणिविहूइ ... वणि विहूइ

SANDHI VIII

I 2 पवंचुअ विछद्दमणु „ पवंचुअविछद्द०
II 4 परिहच्छु „ परिहत्थु
8 सयलसुहि० „ सयलसुहि०
IV 4 वीरचरिउ „ वीरचरीउ
V 5 निय वरविलयहिं „ नियवरविलयहिं
8 अणेय उवाय „ अणेयउ वाय
9 ०संगिच्छणइं „ ०संगिच्छइणइं
VII 3 दंसणकोऊहलपिय इत्तिउ „ दंसणु कोऊहलपियइत्तिउ
7 निहित्तचित्त „ निहित्त चित्त
9 ताइं „ ताइ
IX 5 सुरेणुरयपिंजरीउ „ सुरेणुरइपिंजरीउ
X 3 वणपूरउ „ वणतूरउ
XI 6 गुज्झावरणगुद्दसुणिउत्तहं „ गुज्झावरणगुद्द सुणिउत्तहं
XII 8 अद्धवहि ज्जि „ अद्धवहिज्जि
विणिग्गय धाहिहिं „ विणिग्गय धाहिहिं
XV 3 एवइंतरि „ एवडंतरि
5 अम्हहं सिय „ अम्हहंसिय
XVI 7 दुक्खमहन्नवि ढोइय „ दुक्ख महन्न विढोइय
XIX 4 सा अमियेण „ साअमियेण
16 विवाहकिय „ विवाह किय

SANDHI IX

I 8 तहिं जि महानइ „ तहिं महानइ
II 1 अवरंतियपीरिं „ अवरंतिय पीरिं

सा वायंतु एत्थु संपाइउ तुह मुहसुहदंसणु निज्झाइउ ।
पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खद्धु जेम हउ राणउं ।
पुणु भोयणु भुंजाविउ लीलइं विन्निवि थियइं असंगाकीलइं ।
आयउ असणिवेउ बलवंतउ सो वि पुव्वकम्मिं उवसंतउ ।
नि तुहुं मज्झु दिन्न सहुं वित्ति मइं परिणिय परिओसियचित्ति ।
विण्णिवि थियइं भोय भुंजंतइं रइरसपसरमहामयमत्तइं ।
एत्तिउ कालु जाउ सुहसंगउ एक्वहिं नितु उम्माहिउ अंगउ ।
घत्ता । निरुत्तु मज्झंनि जणणि परमसब्भावरय ।
सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥
तो नरि मंतु किंपि तं किज्जइ जेण निययसज्जणहं मिलिज्जइ ।
किं नहुत्तण [illegible] जं न दिट्ठु सुहि बंधवलोएं ।
जं मइं भमंतिं रयंतए जं सुहु अंभारइ नवीतए ।
जं मइं [illegible] णिक्कंतए तं सुहु एत्थु नयरि अक्कंतइ ।
तो वरि [illegible] पुंजइं मरगयमणिरयणइं पुंजइं ।
[illegible] बहुत्थइं नायरलोयहिं वक्केविणु घल्लइं ।
[illegible] जो अप्पइं निगनयरहो नेयइ ।
घत्ता । [illegible] परिट्ठियइं ।
[illegible] किवइं ॥ १५ ॥
[illegible] मणिमाणइं समाणिवि ।
[illegible] नयरंगणि परिवउ ।
[illegible] निवसहो [illegible] ।
[illegible] आगामु [illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
[illegible] ।
घत्ता । [illegible] ।
[illegible] ॥ १६ ॥
[illegible] ।

VI 3 न for नं
6 विमड मंति ,, विमडमंति
VIII 6 विमड मंति ,, विमडमंति
पक्कुडियवत्तउ ,, पक्कुडियावत्तउ for Metre's sake.
IX 11 उब्भडभडभिउडिए ,, उब्भडभडभिउडि ग
X 5 पइसिवि ,, पइसि
11 पिसुण-पवेस-परंपरि ,, पिसुणपवेसिपरंपरि
12 अवराहि ,, अवराहु

SANDHI XVIII

IV 2 पाहुडइं ,, पाहुडइं
7 छदुम्मणवंतए ,, छदम्मणवंतए
8 पिउ राणउं ,, पिउराणउं
V 1 मरणमहलवि दोइउ ,, मरणमहल विदोइउ
VI 2 विविवि ,, वेविवि
8 सोहिणि ,, रोहिणि
IX 3 वंदणहत्तिए ,, वंदण हत्तिए
X 9 तिवार धार ,, तिवारधार

SANDHI XXIX

II 5 नरवइवरु नासु ,, नरवइ मरुनासु
6 पिय कमलक्खण ,, पियकमलक्खण
9 सो च्छुहेवि ,, सोच्छुहेवि
III 1 वरजुवइ निरारिउ ,, वरजुवइनिरारिउ
9 तणुइजन्ति ,, तणु इजन्ति
VI 8 वि भाइ ,, विभाइ
IX 9 परिक्खणहेउविहत्तिए ,, परिक्खण हेउ-विहत्तिए
वंदणभत्तिए ,, वंदण भत्तिए
XII 4 जरमरणावत्थ ,, जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्मु ,, वयदंस-णिनाणिचरित्तिरंमु
11 लोइ विरुद्धु ,, लोइविरुद्धु
XIV 4 सायारमणायारि विणिओइ ,, सायारम-णायारिविणिओइ

SANDHI XX

II 3 न वि अक्खिउ ,, न विअक्खिउ
III 4 जंपिउ जं अलिउ ,, जंपिउ अलिउ
12 अज्जुपवित्ति ,, अज्जु पवित्ति
V 4 अरिपुरराएं ,, with अरि पुरराएं
VI 2 गरि समक्कोउ for परसमक्कोउ
3 पवण सिनु ,, पवणसिनु
VIII 3 गुण कलविहोइ ,, गुणकलविहोइ
4 अणुमरणकरणु ,, अणुमरणु करणु
X 2 उलसनिवसपरिणमाणु ,, उलस निवद परिणमाणु
3 सोलहआहरण ,, सोलह आहरण
XV 3 विन्नावन्तु ,, विन्नावन्तु

SANDHI XXI

I 12 तं अलट्ठ ,, अंतलट्ठ
IV 13 पुत्तरज्जु ,, पुत्त रज्जु
V 9 पट्टु पुत्तरज्जु ,, पट्टुपुत्त रज्जु
VI 4 सत्थवाय ,, सच्छवाय
VII 3 उवहिपरिहासमंत (?) ,, उवहिपरिआसमंत
4 समंति ,, सवंति
11 जो अणिलउ ,, जोअणि लउ
VIII 1 किं वहुअए उत्तपट्टुत्तियाइं ,, किंवहुअएउ-त्तपट्टुत्तियाइं

SANDHI XXII

II 1 रवि नं देखणहं ,, रविनंदे खणहं
II 5 पहए ,, पहय
आणिए ,, आणिय
III 10 अम्बर ,, अवर
V 4 दिक्खंकिउ ,, णिक्खंकिउ
VI 1 मंदरि ,, मंदिरि
VII 4 निएवि ,, निवि
5 माल णिएवि ,, मालणिएवि
6 तेय पणट्ठ ,, तेयपणट्ठ
8 देवलोइ सहभूअहिं ,, देवलोइसह रायहिं
मणचिंतियरूअहिं ,, मणचिंतिय रायहिं
13 हुउ ,, हउ
VIII 5 तवचरण ,, तव चरण
IX 3 गय ,, मय
8 विहि खंडहिं ,, विहिखंडहिं
X 1 चिंतियसहनिहाणु ,, चिंतिय सहनिहाणु
6 नियसिवि भरेण ,, नियसिविभरेण
XI 7 छतेय पहचूल० ,, छतेयपहचूल०

तिय भयविहल जाय नउ संठिय एउ काइं पभणंति समुट्ठिय।
धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय।
घत्ता। तं पिक्खिवि ताए बंधुअत्तु लज्जाभरेण।
थिउ वयणविलक्खु पहुउ नाइं मसि खप्परिण॥ १९॥
पिक्खिवि भविसयत्तु सियवंतउ सालंकारुवयणु सकलत्तउ।
झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविषु कसणु विच्छायउ।
कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं।
सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ।
कहिं परिभमिउं कालु किम सेविउ कवणु पएसु वणिज्जें सेविउ।
काइं विढत्तु वित्तु ववसायहो कुसलु खेमु सव्वहो संघायहो।
तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ।
कुसलु कहिंमि किं होइ वरायहो दुन्नयदोसविडंवियकायहो।
हउं पाविट्ठु धिट्ठु अकियत्थउ भट्टायारु दुरासु विगत्थउ।
नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ।
घत्ता। दोहत्तणसाउ महु इहलोयवि संभविउ।
दुहदुम्मियदेहु दीविं दीउ परिब्भमिउ॥ २०॥
एवहिं करहि किंपि जं रुच्चइ कित्तिउ वारवार किर वुच्चइ।
मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं।
तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहुं सरणु सयाइवि।
तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ।
एवहिं पुणु सुवियप्पिउ किज्जइ तं न नट्ठु जं वलिवि लइज्जइ।
लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो।
सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय।
सयलवि गय तं कमलमहासरु तो जाणिवि एक्कंतहो अवसरु।
भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु।
चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ।
घत्ता। तुहुं एक्कसरीरु एयहो वहु समूहु समउ।
जइ दोसहु जंति तो पाणहंमि करंति भउ॥ २१॥
तो वुच्चइ विब्भलसहाविं सच्चउ एउ परमसब्भाविं।

अंतरिय–अन्तरित
अंतरिवि–अन्तरित्या
अंतराय–Skt.
अंतराल–Skt.
अंतरिक्ख–अन्तरिक्ष
अंतेउर–अन्तःपुर
अंदोलय–आन्दोलक M. आंदोला
अंध–Skt.
अंधयार–अन्धकार
अंधयारण– „ „
अंधलय–अन्धः M अन्धळा.
अंधार–अन्धकार M. अन्धार, अन्धेर (G. H. also)
अंधारिय–अन्धकारित
अन्न–अन्य
अन्नइय–Our text and Jacobi's reading VI 1, 1. The Deśi I 19 gives तित्तः–तृप्त as equivalent. But this is an Adj. of सवपंचमि and so highly unsuited. To prefer B's reading सण्णइय? See Notes.
अन्नन्न–अन्यान्य
अन्नाण–अज्ञान
अन्नाय–अन्याय
अन्नेक–अन्यैक M. आणीक
अन्नोन्न–अन्योन्य
अपत्थिय–अप्रार्थित
अपरज्जिय–अपराजित Sktism
अपवग्ग–अपवर्ग
अपहत्थ–अपहस्त Sktism.
अपार–Skt.
अपाव–अपाप
अपिच्छणिज्ज–अप्रेक्षणीय
अपिच्छमाण–अप्रेक्षमाण
अपुज्ज–अपूज्य
अपूर–अपूर्ण
अप्प–आत्मा M. आप H. आप
अप्पइ–अर्पयति
अप्पए–अर्पयति One expects अप्पइ, but the preceding forms छुभए, छुभ have influenced this one. अपेव् in the Notes on IV 7, 8 is less correct.
अप्पडिकूल–अप्रतिकूल Sktism or Prākritism
अप्पण–आत्मन् cf. M. आपण G. also
अपमत्त–अप्रमत्त
अप्पमाण–अप्रमाण
–अल्पमान I 2, 5
अप्पसाय–अप्रसाद
अप्पायइ–आपादयति. तणु अप्पाइड VII 8, 2. See Notes
अप्पाण–आत्मन् M. आपण
अप्पाहइD–(संदिशति). Hc. Gr. IV 180.
अप्पुणु–आत्मन् Vul M. आपूण
अप्फालइ–आस्फालयति. M. आफळणें
अब्भंजण–अभ्यञ्जन
अब्भंजिय–अभ्यञ्जित
अब्भत्थिय–अभ्यर्थित
अब्भंतर–अभ्यन्तर
अब्भरहुल्ल–अभ्यर्हणीय
अब्भहिय–अभ्यधिक
अब्भास–अभ्यास
अब्भासइ–अभ्यासयति
अब्भुत्थाण–अभ्युत्थान
अब्भुद्धरइ–अभ्युद्धरति
अब्भुद्धरण–अभ्युद्धरण
अब्भोय–आभोग
अब्भोट्ट–a people. See Notes
अभय–Skt.
अभक्ख–अभक्ष्य
अभंग–Skt.
अभोयण–अभोजन
अमय–अमृत
अमग्ग–अमार्ग
अमंगल–Skt.
अमणूस–अमनुष्य
अमरिंद–अमरेन्द्र
अमल–Skt.

घत्ता । न पयासिउ गुज्झु दूरन्नियमल्लाणइण ।
इत्तियइं कहेवि संधि समाणिय भाणइणे ॥ २४ ॥

षष्ठः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविवि णिरु भावें एक्कमणु ।
पुणु कहमि कव्वु दुक्खभरिउ तहु खलवंधुयत्तहो चरिउ ।
भविसिं ते सयलवि सम्माणिवि नियकम्मयरहो संग परिगाणिवि ।
जोइवि सइं हत्थे संचालिय विक्खाय लिहिय पयड संभालिय ।
सयलइं नियनामंकइं दिन्नइं वाल्लणतुंडइं करिवि पच्छन्नइं ।
निविडइं वहुवंधइं बहुमोल्लइं कम्मयरयहिं उक्खित्तइं चोल्लइं ।
वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।
तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं नियसहएसु वलंतहिं ।
दूरट्ठाणु मुणिवि मणि झूरिउ पक्खहं कारणि सुट्ठु विसूरिउ ।
होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।
घत्ता । नियजम्मभूमि सुमरंतइहिं दूरंतरु हियइ धरंतियहिं ।
सहएसहो सवडम्मुह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥
चवइ कोवि संभरिवि सएसहो मंच्छुडु होसइ च्छेउ किलेसहो ।
कोवि भणइं परिवड्ढियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।
कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।
कोवि भणइं भविसयत्तु सउन्नउं जा एसइ वहुसियसंपुन्नउं ।
एहु पुणु वंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।
घोसण देवि वणिज्जें आयउ नियमूलुवि दूरासिं खाइउ ।
कोवि भणइं लइ तुम्हि सवारहो वहुदुविरुद्धु वोल्लु अवहारहो ।
घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।
इउ वंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥
इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वद्धारिउ ।
पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।
सहुं लोयहिं आरूढु महानरु मुक्कवंध उच्चल्लिय मोग्गरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए वुहधणवालकयाए पंचमिफलवण्णणाए वंधुयत्ततिलयपुरप्पवेसभविसदत्तमेलापणं णाम छट्ठमो संधी परिच्छेओ सम्मतो ।

अवत्थु–अवस्तु
अवबोह–अवबोध
अवमाण–अपमान
अवमाणइ–अवमानयति
अवयरइ–अवतरति
अवयव–Skt. संझावयव नाइं नह तम्बिर V 9, 11. The parts i. e. rays of the evening twilight.
अवयार–अवतार
अवयारिय–अवतारित
अवयास–अवकाश
अवर–अपर
अवरह्न–अपराह्न
अवराह–अपराध
अवरुंडण D–(=परिरम्भ) Deśi I 11
अवरुप्परु–परस्परम्
अवलक्खण–अपलक्षण
अवलम्बिय–अवलम्बित
अवलेव–अवलेप
अवलोय–अवलोक
अवलोयइ–अवलोकयति
अवलोयण–अवलोकन
अवस–अवश्य
अवसद्द–अपशब्द
अवसप्पिय–अपसर्पित
अवसप्पिणी–अवसर्पिणी See Notes
...–Skt.
...–अवसान
अवसेस–अवशेष
अवहत्थिय–अपहस्तित
अवहरइ–अपहरति
अवहरण–अपहरण
अवहार–अपहार
अवहारइ–अपहारयति
अवहिय–अपहित X 8, 2; XII 6, 11; XIII 4, 15 Suits all these.
अवहेरि–(=अवधारणं) Coll M. हेरणं
अविक्खण–अवेक्षण
अविचल–Skt.

अविणय–अविनय
अविणास–अविनाश
अविणासिय–अविनाशित
अवियड्ढ–अविदग्ध
अवियप्प–अविकल्प
अवियल–अविचल
अवियाणिय–अविज्ञात
अवियार–अविचार
अवियारिय–अविचारित
अवरोह–अवरोध
अविसट्ट–अविसृष्ट (=अत्यक्त) तेहइवि कालि अविसट्टमोह XIV 14, 5. Jacobi's प्रसाधित does not suit at least here.
अविसन्न–अविषण्ण
अविसाय–अविषाद
अविसिट्ठय–अविशिष्ट meaning 'common, vulgar'.
अविसुद्ध–अविशुद्ध
अविहत्थ(त्त)–अविभक्त. भाइहुं पुणु अविहत्थ(त्तु) हरंतहं X 13, 7 'Brothers, sharing common property'
अविहाय–अविघात
अविहेय–अविधेय
असइ–अश्नाति
–असती
असंहमं–असंभ्रमम् कारणं न याणिमो असंहमं IV 7, 11
असक्क–असक्त
असग्गाह–असद्ग्रह
असंक–अशङ्क
असंख–असङ्ख्य
असंग–Skt.
असच्च–असत्य
असट्ठु–अशस्तम्–forbidden or bad. लइ अज्जवि किज्जइ तं असट्ठु XXI 1, 12. See Emendations
असणिवेय–अशनिवेग A name
असणेह–अस्नेह

महसइहिं दडत्ति हियउ पडिउ छुड्ड गहिरमहासमुद्दि चडिउ ॥ ५ ॥
वहणसमूहु निएवि जलि जंतउ भविसयत्तु रुणुरुणइं महंतउ ।
काइं करमि जं छलिउ अणिट्टिं वंचिउ पुणु वि तेण पाविट्टिं ।
विहलु जाउ जं चिरु परिचिंतिउ पुणरवि दुक्ख महन्न विचित्तिउ ।
तं सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।
गयउरि वंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।
महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।
हयदाइयदुव्वयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।
घत्ता । हउं वंचिउ वंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।
खलखुद्दपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥
अण्णु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।
न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।
मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।
इच्छइ जइ वि नाहि तो फिट्टइ दिढसीलहो वलेण जइ छुट्टइ ।
एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।
थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।
वुंण्णउं रुलुघुलंतु परिसक्किवि दसवि करंगुलीउ मैंसरक्किवि ।
चलिउ पुणु वि सविलक्खहिं पायहिं तरु पहणंतु सिढिलकसघायहिं ।
जहिं सैंउं पिएण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।
घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।
तरुपक्खिरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥
दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।
सीयलमारुएण वणि वाइउ तणु अप्पाइउ ।
करयलि नायमुद्द संजोइवि पुणु पुणु जोइवि ।
तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।
पत्तु परिब्भमंतु दुक्खाउरु तं जि महापुरु ।
पुणरवि तें पएसें परिसक्कइ कहिंमि न थक्कइ ।

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१ A विचित्तउ २ B रुण्णउं ३ B समउक्किवि ४ B सइं

इय–इति
इयर–इतर Old M. येर, येरु
इव–Skt.
इह–Skt.
इहरत्ति–इह and रत्ति in M. आरती परती
इहु–इह

ई

ईस–ईश
ईसर–ईश्वर
ईसि–ईषत्

उ

उअय–उदय
उअहि–उदधि
उइय–उदित
उक्कण्ठिय–उत्कण्ठिय
उक्करिस–उत्कर्ष
उक्कोयण=उक्कोवण
उक्कोवण–उत्कोपन
उक्खय–उत्खात
उक्खभिय–(=उत्तभित) from उत्+स्कभ्
उक्खणइ–उत्खनति M. उखणणें
उक्खित्त–उत्क्षिप्त
उक्खिवइ–उत्क्षिपति
उक्खेवि–उत्खनितुं Absolutive for Infinitive, very usual with our poet. तहो पुत्तु तुम्ह उक्खेवि आउ XV 4, 6 'who came to root you out'
उक्खेविय–उत्क्षेपित
उग्गम–उद्गम M. G. उगम
उग्गिण्ण–उद्गीर्ण
उग्गिलइ–उद्गिलति in M. उगाळा H. उगाल
उग्घाड–उद्घाट M. G. H. उघाड
उग्घाडिय–उद्घाटित
उग्घोसइ–उद्घोषयति
उच्च–Skt.
उच्चल्लिय–उच्चलित
उच्चल्लइ–उच्चलति To lift up M. उचलणें H. उचकना

उच्चाइय–उच्चैःकृत, both literally and figuratively. Lit. तहुं सविमाणु जेणु उ० XVIII 66, उ० सहियसयणविन्दु fig. XIV 20, 15 उ० विग्गहु समउ तेण XIV 5, 5 etc.
उच्चारइ–उच्चारयति
उच्चिणइ–उच्चिनोति
उच्छंग–उत्संग
उच्छन्न–उत्सन्न
उच्छलइ D–(क्षुभ्यति) M. उसळणें, H. उछलना
उच्छव–उत्सव Vul M. उच्छव, उच्छाव
उच्छहइ–उत्सहते
उच्छाडिय D–(आच्छादिता, स्तृता)
उच्छाह–उत्साह Vul M. H. उच्छाह
उच्छु–इक्षु M. ऊंस, H. ऊख
उज्जय–उद्यत
उज्जम–उद्यम
उज्जमण–उद्यमन M. उजवणें Finishing of a vow with a feast.
उज्जमित–उद्यमित
उज्जल–उज्ज्वल M. उजळ
उज्जवण–उद्यमन See उज्जमण
उज्जाडिय D–(उच्चाटित) devastated M. उजाड़ (करणें)
उज्जाण–उद्यान
उज्जालिय–उज्ज्वलित H. उजाला
उज्जुअ–ऋजु M. उजू
उज्जोय–उद्योत
उज्जोअइ–उद्योतयति
उज्झा–उपाध्याय G. ओझा
उज्झिय–उज्झित
उट्ठ–ओष्ठ M. G. ओठ
उट्ठइ–उत्तिष्ठति M. उठणें H. उठना
उट्ठावइ–उत्थापयति M. उठवणें H. उठाना
उड्डयण–उड्डयन
उड्डवइ–उड्डाययति M. उडवणें G. उडाना
०उणिय–घुणित (विउणिय)
उत–उत
उत्तम–Skt.

एत्तिउ कालु आसि खलु देवरु एवहिं ढंकु[1] साणुगहहु खरु ।
चंगउ नियकुलधम्मु समारिउ परुवहंतणउ मग्गु अवहारिउ ।
हियवइं महु आसंक गुमक्की सा नियजणणि केम तउ चुक्की ।
निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्ठउ जीविउ अवहरइ ।
हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
होसइ दोसु सइत्थनिवारणि एउ सच्चु मइं किउ तउ कारणि ।
जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
तं जाणेवि उवहिउवसेवय हूअ पचक्ख महाजलदेवय ।
हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णाहि निज्जावइहिं ।
नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ वहुवुद्धिमहंतिहिं ।
एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
एम्व भणेवि कंजि असमत्थ सयलवि थिय ओणावियमत्थ ।
परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
अहो जइ केण वि किउ महु पचउ तो उवसमउ एउ फलु सचउ ।
घत्ता । तो जाय संति पचउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
तो कयविक्कयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

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1 A ढंखु

कंकण–Skt.
कंखिर–कांक्षिन्
कचरा D–Some entable M. काचऱ्या, कचोऱ्या पुणो कचरा पप्पडा दिन्नभेया XII 3, 8
कचोल D–a kind of pot M. कचोलें
कच्छ,–a country. See Introduction
कच्छत्र–for कच्छ, like कुरुत्र for कुरु
कच्छाहिव–कच्छाधिप
कज्ज–कार्य M. काज H. कज्जा
कज्जल–Skt. M. काजळ
कंचण–काञ्चन
कंचणपुहइ–काञ्चनपृथिवी
कंचणमहि–काञ्चनमही
कंचणमाल–काञ्चनमाला A name=कणयमाल
कंचि–काञ्ची
कंचुअ–कंचुक M. कुंची
कंचुल्ली–a bodice, to be tied with a string at the back. M. कांचोळी
कट्टइ–कर्तयति M. काटणें, G. काटवुं, H. काटना
कट्ठ–कष्ट Vul M. कठ
कट्ठ–काष्ठ M. काठी stick, H. काठ
कट्ठमय–काष्ठमय
कड–See कडय
कडय–कटक M. कडें
कडक्ख–कटाक्ष M. कडाखा with change of meaning
कडक्खइ–कटाक्षयति
कडक्खण–कटाक्षण
कडन्तरिय D–(दारित) See कप्परिय below Deśi II 20 कप्परिअकडंतरिआ दलिअम्मि
कडप्प D–(निकर) Deśi II 13 णिअरे कडप्प M. कडपा
कडाह–कटाह M. कढई कढें,
कडियल–कटितल
कठिण–कठिन
कडिल्ल–कटिवस्त्र Deśi II 52 णिच्छिद्दे कडिवत्थे कडिल्ल
कडिसुत्त–कटिसूत्र

कड्डय–कट्टक M. कढ़ं
कड्डआविय–कट्टंकृत in the sense of "worried, worsted"
कड्ढइ–कर्षति M. काढणें
कढकढन्त–क्वथन् (क्रोधेन ज्वलन्) M. कढणें
कणय–कनक
कणय–कणयकन्ति
कणयकन्ति–कनककान्ति A name
कणयतेय–कनकतेज A name
कणयदीव–कनकद्वीप Name of an island or country
कणयप्पह–कनकप्रभ Same as कणयतेय
कणयमय–कनकमय
कणयमाल–कनकमाला A name; see कंचणमाल
कणिट्ठ–कनिष्ठ
कणिर–क्वणिन्
कणिस–किशारु, Deśi II 6 किंसारुअम्मि कणिसं
कणेरि D–(=स्फुरणं?) Pāi कणी फुरणं उव्वहइ समरसंगमकणेरि XIV 2, 3
कंटइय–कण्टकित
कंटय–कण्टक
कंठ–Skt.
कंडवइ–काण्डपति VII 3, 4 M. काण्डारी-helmsman
कंदु–कन्दुक थम्भिय कन्दु कइय नेराइय. III 1, 9 See Emendations
कण्णुअकन्नहिं-कर्णोपकर्णंषु (through कन्नोवकन्नहिं) छअणहिं कण्णुअकन्नहिं सीसइ XVI 11, 2 'He (about him) is told from ear to ear by good men.' See Emendations
कत्तरि–some warlike feat amongst the things learnt by Bhavisatta ढोक्करकत्तरिकरणपवंचइं II 2, 7
कत्तिय–कार्त्तिक
कत्थइ–क्वचिद् Hc. Gr. II 174
कद्दम–कर्दम
कंत–कान्त

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कु[1] साणुगहु खरु।
चंगउ नियकुलधम्मु सम्वारिउ पसुवहंतणउ मग्गु अवहारिउ।
हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की।
निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं।
घत्ता। छेयावसाणि कुवि किं करइ जसु रूट्ठउ जीविउ अवहरइ।
इय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु।
होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि।
जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि।
तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुकम्मु करेसइ।
दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ।
जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ।
तं जाणेवि उवहिउवसेवय हूअ पचक्ख महाजलदेवय।
हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ।
गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं।
घत्ता। आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्झावइहिं।
नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥
तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ वहुवुद्धिमहंतिहिं।
एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ।
जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय
एम्व भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ।
परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि।
तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय।
तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु।
अहो जइ केण वि किउ महु पचउ तो उवसमउ एउ फलु सचउ
घत्ता। तो जाय संति पचउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ।
लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
तो कयविक्कयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं।
नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय।

१ A ढंसु

कुसरीर–कुशरीर
कुसल–कुशल
कुसलत्तण–कुशलत्व
कुसासण–कुशासन
कुसुम–Skt.
कुसुमाउह–कुसुमायुध
कुहइ–कुथ्यति decay cf. जइ उट्ठभइ तो कुहइ अह डज्झइ तो छारु Hc. Gr. IV 365, 3
कूड–कूट M. कोडें
कूर–क्रूर
कूल–कुल
कूव–कूप G. कुवो
कूवार D–Plaintive wail, तं कूवारु सुणिवि VIII 14, 1, एम करेवि सहरु कूवारउ IX 15, 12 कूव+आरव or रव
केऊर–केयूर
केणय–क्रयणक Old M. केणें–valuable
केत्तिय D–कियत्
केत्थु–कुत्र
केम–कथम् G. केम
केय–केकी
०केर–(=संबंधिन्) A possessive suffix like तण, तणिय
केलि–केली
केवल–Skt.
केस–केश
केसरि–केसरिन्
केह D–कीदृश्
कोइल–कोकिल G. H. कोयल
को–कः
कोऊहल–कौतूहल
कोकइ D–(व्याहरति) M. कोकणें
कोडि–कोटि
कोड्ड D–आश्चर्य M. कोड
कोद्दव–कोद्रव
कोमल–Skt.
कोव–कोप
कोस–कोप
कोसिय–कौशिक A name
कोह–क्रोध
किय=क्रिय

ख

खइय–खादित=खाय Pāi विउल्पिभवम्मिअं खइअं ,,–क्षपित
खग्ग–खड्ग
खज्ज–खाद्य M. खाजा (करंजा)
खज्जइ–खाद्यते
खंचइ D–(कर्षति) M. खेचणें H. खिंचना
खण–क्षण Vul M. खिण
खणइ–खनति M. खणणें
खंड–Skt.
खंडइ–खण्डयति
खंडण–खण्डन
खत्त–क्षत्र G. खत्री
खद्द–भुक्त G. खाधुं
खंत–क्षान्त
खंतव्व–क्षन्तव्य
खंति–क्षान्ति M. खन्त with changed meaning
खंध–स्कन्ध M. खान्दा
खंधार–स्कन्धावार
खंधावार–Sktism
खप्पर–खर्पर M. खापर
खमइ–क्षमते Coll M. खमतें (घेणें)
खंपइ D–(आर्द्रीकरोति)
खंभ–स्कम्भ (=स्तम्भ) M. खाम्ब
खम्मइ–क्षाम्यति
खय–क्षय vul M. खय–(रोग)
खयर–खचर
खयाल–(खजाल?)=तरुषंड
खर–Skt.
खरिय D–(भुक्त) Pāi. खद्दखरिआय भुत्तम्मि But 'rough' would suit more. See रुक्ख
खल–Skt.
खलइ–स्खलति M. खळणें
खलभलिय D–(=क्षुब्ध) M. खळबळणें
खल्ल–Skt.

एत्तिउ कालु आसि खलु देवरु एवहिं ढंकु साणुगहहु खरु ।
चंगउ नियकुलधम्मु सम्भारिउ पसुवहंतणउ मग्गु अवहारिउ ।
हियवइं महु आसंक गुम्की सा नियजणणि केम तउ चुक्की ।
निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्टउ जीविउ अवहरइ ।
हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
दीसइ गरुआवेसु भरंतउ किम रक्खिवउ वलिवंड करंतउ ।
जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्झावइहिं ।
नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
तो पोयहिं विवरीउ वहंतिहिं उवलक्खिवउ वहुवुद्धिमहंतिहिं ।
एह पइव्वय माइ महासइ सणि संखोहु किंपि आवेसइ ।
जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
एम्व भणेवि कंजि असमत्थ सयलवि थिय ओणावियमत्थ ।
परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।
तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
घत्ता । तो जाय संति पच्चउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
तो कयविक्कयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

१ A ढंखु

गम्मइ-गम्यते

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाल-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिट्ठ-गरिष्ठ

गरुय-गुरु G. गरवी

गल-Skt.

गलइ-गलति

गलत्थइ-(क्षिपति) Hc. Gr. IV 143 क्षिपे: गलत्थ etc. from गल+हस्त ?=गलहत्थ, then गलत्थ to eject by putting the hand on the throat

गलत्थल्लइ D-(=निःसारय) To be connected with the above XIII 8, 21; 13, 2.

गवक्ख-गवाक्ष G. गोख

गविट्ठ-गवेषित

गवेसय-गवेषक

गवेसइ-गवेषयति

गव्व-गर्व

गसेइ-ग्रसते

गह-ग्रह

गहगहइ D-(=संहृष्टं नदति) हरिसिय गयउर गहगहइ III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

[illegible]-[illegible] ([illegible])

गाढ-Skt.

गाम-ग्राम M. गांव, G. गाम, H. गाम

गामिल-[illegible]

गामिणि-गामिनी

०गार-कार

गारउ-गौरवम्

०गारि-कारिन्, कारिणी

०गारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-ग्रास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिज्जइ-गीयते Old M. गीजे

गिज्झइ-गृध्य

गिन्हइ-गृह्णाति

गिर-गिर्

गिरि-Skt.

गिलइ-गिलति

गिहवइ-गृहपति: गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुज्जर-गुर्जर M. गुजर G. गुजरात

गुज्झ-गुह्य M. गुज a secret

गुड-Skt.

गुडिय D-(अलंकृत सज्जीकृत) cf. *Kumar-Prati* p. 449 तह पक्खरसन्नाहगुडिअ पसुहाउहसत्थु

गुण-Skt.

गुणभत्तम-गुणवल्लभ

गुणमंजरि-A name

गुणमाल-गुणमाला A name

गुणवय-गुणव्रत

गुणव्वय- " "

गुणवन्त-गुणवत्

गुत्ति-गुप्ति: (बन्धनम्) Deśi II 101

गुंदल D-(=आक्रन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-(=शब्दं कुर्वत्) M. घुमणे

गुरु-Skt.

गुरुत्ती-गुरुता

गुरुयार-गुरुतर

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कु माणुगहहु खरु ।
चंगउ नियकुलधम्मु सम्भारिउ परुवहंतणउ मग्गु अवहारिउ ।
हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।
निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्ठउ जीविउ अवहरइ ।
इय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
तं जाणेवि उवहिउवसेवय हूअ पचक्ख महाजलदेवय ।
हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णाहि निज्झावइहिं ।
नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ वहुबुद्धिमहंतिहिं ।
एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
एम्व भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
अहो जइ केण वि किउ महु पचउ तो उवसमउ एउ फलु सचउ ।
घत्ता । तो जाय संति पचउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
तो कयविक्कयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

१ A ढंषु

तक्खणि सो पइट्ठु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
केण वि कहो वि छुड्डु करि कंकणु केण वि कहो वि दिन्नु आलिंगणु ।
केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।

घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंवियइं ॥ १ ॥

वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगग्गिरवयणउं ।
अहो किं सच्चु एउ पइं जंपिउ किंपि वियारहि करहि मुहप्पिउ ।
पभणइं वत्तायारु मं मुज्झहिं[1] आयउ बंधुयत्तु फुडु वुज्झहि ।
मइं मिल्लिउ परिहेत्थु वहंतउ जउणानइपवाहु लंघंतउ ।
वट्टइ तउ नंदणहो पयाणउं पहुखंधारहो अणुहरमाणउं ।
धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंखहिं ।
ता दिहि दिंतु सयलसुहिविंदहो सिट्ठि पराइउ पासि नरिंदहो ।

घत्ता । जाणाविउ पुत्तहो आगमणु पहु पभणइं हरिसुप्फुल्लतणु ।
लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसन्नु मणि ॥२॥

एत्थंतरि जाणिवि सुपयत्तें कमलहिं कहिउ गंपि हरियत्तें ।
परिहरि पुत्ति सोउ संतावउ आयउ सिट्ठिहि घरि वद्धावउ ।
जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सव्वहो जणविंदहो ।
तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहूसिय ।
पट्टणि आवणसोह करावियं तोरणि मंगलकलस धराविय ।
अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
दिट्ठु विंदु रहसेण पयाहय अवरुप्परु आवीलिय साहय ।
सुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
झल्लरिपडहसंखनिग्घोसिं पट्टणि पइसरंति परिओसिं ।

घत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥

तं पिक्खिवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
सहियरि एहु सुसिट्ठिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।

१ A कज्जहि २ B हय

तरल–Skt.
तरलाविय–तरलित
तरु–Skt.
तरुण–Skt. Also in M. and H.
तरुणि–तरुणी
तलि–तले
तलेर D–(=नगररक्षकः) Deśi V 3 णयरारक्खे तलारो अ XV 5, 6 This was a high police officer or magistrate cf. *Nāyādhammakahā* XVI अन्नेय बहवे राईसरतलवरमाडंबियकोडुंबियइब्भसेट्ठि-सेनावतिसत्थवाहपभियओ
तव–तपस्
तवइ–तपति in M. ताव G. and H. also
तवंग D–(=मञ्चक) See Notes
तवसि–तपस्वी
तस्सेय–तद् श्रेयस्
तह–तथा
ता–तदा
ताडइ–ताडयति
ताणय–त्राण
ताम–तावत्
तामहि–"
ताय–तात
तार–Skt.
तार–तारा A name
तारिय–तारित
ताल–Skt.
ताव–तावत्
तावस–तापस
तावेल–तद्वेला
तासिय–त्रासित
तासी–त्रास्यति
ति–त्रि
तिउणिय–त्रिगुणित
तिय–स्त्री
तिकाल–त्रिकाल
तिक्ख–तीक्ष्ण M. तिखा
तिउड–त्रिपट्टक
तिण–तृण M. तण
तिणवन्त–तृणवत्
तित्त–तृप्त
तित्तय=तेत्तिय
तित्थ–तीर्थ
तित्थयर–तीर्थंकर
तित्थंकर–तीर्थंकर
तिनाण–त्रिज्ञान
तिन्न–तीर्ण
तिभाय–त्रिभाग
तिम–तथा
तिमिर–Skt.
तिरिक्ख–तिरश्च (पक्षिन्)
तिरिय–तिर्यञ्च्
तिरियत्तण–तिर्यक्त्व
तिल–Skt.
तिलय–तिलक
तिलयदीव–तिलकद्वीप
तिलयसुन्दरि–तिलकसुन्दरी Said of भविसाणुरूवा
तिलोय–त्रिलोक
तिल्ल–तैल
तिल्लायरु–तैलादरः or तैलाचारः A ceremony immediately preceding marriage, where तैल, हरिद्रा are to be first used by the bride and then by the bridegroom
तिवग्ग–त्रिवर्ग
तिवलि–त्रिवलि
तिवार–त्रिवार M. तिवार
तिविह–त्रिविध
तिवेय or तिवेइय–A Name
तिसट्ठि–त्रिषष्टि M. ते (त्रे) सट
तिसुद्धि–त्रिशुद्धि
तिह–तथा
तिहुँ–?तिहुं संपन्न गुणंतरिण XXII 10, 10
तिहुअण–त्रिभुवन
तीर–Skt.
तीवण D–(=अशनविशेषः)
तीस–त्रिंशत् M. H. तीस, G. त्रीस

आणइ कावि कुसुमु बहुपरिमलु कावि निरंजणनयणहि कज्जलु ।
दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।
कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।
वरजुवइहिं ताइ मुहप्पियइं उवयारसारभावट्ठियइं ।
पिक्खेविणु सा भविसाणुमइं पच्चेल्लिउ दुक्खु समुव्वहइ ॥ ७ ॥
एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।
ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।
दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।
खिज्जइ अणिट्ठलोयाहिमाणु दीसइ सुहिसंगमु रइनिहाणु ।
नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।
रम्मइं सोहलउ मणोहिरासु विलसिज्जइ दिज्जइ धणु पगासु ।
पडुपडहसंखकाहलनिनादु अंतरिवि चडइ वंदिणहं सद्दु ।
तहिं जो किउ सुहिसयणाणुराउ सो दुक्करु तहो जम्मणि विजाउ ।
एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।
परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥
जिम निवु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।
घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।
घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।
घरि घरि बहुचंदणछडउ दिन्न मरुकुंदवणयदवणय पइन्न ।
घरि घरि सरेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।
घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।
घरि घरि कय वत्थाहरणसोह घरि घरि आढत्त महाजसोह ।
घरि घरि मच्छरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।
घरि घरि जलमंगलकलस किय घरि घरि वरदेवय अवयरिय ।
घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥
तं णंदणु सो पउमसमागमु सो सियपक्खु वसंतहो आगमु ।
ताइं निरंतराइं चूअवणाइं ताइं धवलपुंजवियइं भवणाइं ।
सो बहुपरिमलु वणतरुउ पियमुहसोयलु दाहिणमारुउ ।
सा पुण्णेहि कासु उवमिज्जइ जा पिक्खिवि गोरिहिमि रइ किज्जइ ।

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१. कुसणि रइ किज्जइ

[illegible]

दुन्निसह–दुर्निषह
दुसंकड–दुःसंकट
दुसंकर–दुःसंकर
दुसम–दुषमा Technical Jain term for a cycle of years. See Notes
दुसह–दुःसह
दुसील–दुःशील
दुह–दुःख
दुहिय–दुहितृ
दूअ (दूय)–दूत
दूयइ–दूयपति
दूर–Skt.
दूरास–दूराश
दूस–दूष्य
दूयइ–दूयपति
दूसण–दूषण
दूसह–दुःसह
दूहव–दुर्भग
देइ–ददाति M. देई, G. H. दे
देक्खइ–पश्यति M. देखणें, H. देखना
[illegible]
देव Skt. As Voc., addressed to a king
[illegible]
[illegible] Adj. of clothes
[illegible]
[illegible] M. [illegible], H. [illegible]
[illegible]

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
हा एहइं कहिंमि मुहुत्ति गउ जं वलिवि न दिट्ठु पुणन्न मउ ।
हा पुरि छणदियहु समावडिउ महु दीणहि दुक्खसंतु पडिउ ।
हा मिलिय सयलसयणहं सयण हउं मुद्ध एक्क पर दीणमण ।
हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुद्दहं घणु वरिसिउ हियइं ।
महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहुं मरणु ॥ १३ ॥
तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
दुम्मणवयणु कहइ अन्नोन्नहु पिक्खहु एउ काइं आयन्नहो ।
दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
को वि भणइं एउ को पडिवज्जइ आएं वद्धावणउ न छज्जइ ।
तं निसुणिवि अन्निक्कि वुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।
जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।
घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।
अहो जइ भविसयत्तु अच्छंतउ तो वट्टइ सोहलउ महंतउ ।
भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्झु न रक्खहि ।
नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।
थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।
तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
एवहिं जो अवमाणिं थक्कउ तहो आणिवि सक्को वि असक्कउ ।
। तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
पुणु वि दीहु चिंतवइ महासइ आएं पइहरि कज्जु विणासइ ।
वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

नियम–Skt.
नियंब–नितम्ब
नियर–निकर
नियल–निगड
नियवि=निएवि (दृष्ट्वा) नियवि किउ (कृतं) कयं-तदंतंतरु V 16, 7
नियसिवि–न्युष्य (=उपोष्य) निव्वाहइ जो नियसिवि भरेण XXII 10, 6
नियाण–निदान
निरंजण–निरञ्जन
निरम्मणा(ण)य D–Deśi I 22 has अम्माइआ for अनुमार्गगामिनी and I 49 अम्मणु-अंचिअं for अनु(मार्ग) गमनम्. अम्मण thus seems to mean pursuit. निरम्मणाउ therefore should mean of which no one is in pursuit, or which no body seeks. This sense suits the context very well. हुउ कालिं जइवि निरम्मणाउ XVI 8, 10
निरलंकार–Skt.
निरवराह–निरपराध
निरवसंक–निरपशङ्क
निरवसेस–निरवशेष
निरवेक्ख–निरपेक्ष
निराउह–निरायुध
निरारिउ D–(निश्चितम्) See निरु
निरावराह=निरवराह
निरावसन्न–निरवसन्न (=विषण्ण) निर् has intensive sense here.
निरिक्खइ–निरीक्षते
निरिक्खण–निरीक्षण
निरु–निश्चितम्
निरुज्जम–निरुयम
निरुत्त–निरुक्त (=निश्चयेन) M. निरुतें
निरुत्तर–Skt.
निरुद्ध–Skt.
निरुवयमाण–निरुन्नतमान
निरुंभण D–(=निरोधन)
निरुवम–निरुपम
निरुवसग्ग–निरुपसर्ग
निरोह–निरोध
निरोवम–निरुपम
निलय–Skt.
निलीण–निलीन
निव–नृप
निवडि D–(=निष्पत्य) cf. Hc. Gr. IV 444 वलयावलिनिवडणभएण धण उद्धब्भुअ जाइ. चम्मट्ठिसरीउ निवडिं जाइ मसाणि सउ XX 9, 9. The anusvāra, however, makes it difficult. Possibly it is a mistake.
निवडइ–निष्पतति
निवसइ–निवसति
निवह–Skt.
निवाण (=निव्वाण)–निर्वाण, in the sense of निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV 419 has निवाणु for निव्वाणुं–'अहवा तं जि निवाणुं'. वरभवणहो पिक्खंतु निवाणइं V 7, 7. M. निवाणें
निवारइ–निवारयति
निवारण–Skt.
निवास–Skt.
निविट्ठ–निविष्ट
निवित्ति–निवृत्ति
निविस–निमेष
निवेइय–निवेदित
निवेसइ–निवेशयति
निव्वन्न–निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वन्नी XX 14, 2
निव्ववसाय–निर्व्यवसाय Old M. वेवसाव
निव्वहइ–निर्वहति
निव्वाहइ–निर्वाहयति
निव्विडइ (=निव्वडइ)–निष्पद्यते. निव्विडउ कज्जु किं वित्थरेण IV 5, 12
निव्वुइ–निर्वृत्ति
निव्वेय–निर्वेद
निसन्न–निषण्ण

घत्ता । अह विंभउ किज्जइ काइं मणि कयउन्नहं सिज्झइ किन्न जणि ।
पुव्वक्खियकम्मनिबंध किय णाउ तज्जइ जं तिणवंति मिय ॥ १८ ॥
तो सरूव तरलावियनयणी पुत्तविरहसमुज्जलवयणी ।
वहुअहि समुह चलिय मल्हंती पुरउ परिट्ठिय पियइं चवंती ।
हलि हलि पुत्ति काइं थिय तुन्नी सा सकियत्थ जुवइ कयउन्नी ।
जा मह पुत्तहो करयलि लग्गइ साअमियेण वियालिउं[1] मग्गइ ।
तउ सोहग्गिं जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
करु करयलिण धरिउ पिउ जंपिउ तो वि न वहुअइं हियउ समप्पिउ ।
तो सविलक्ख समुट्ठिय रोसिं वुत्तु कुमारु सगग्गरघोसिं ।
पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
अक्खहि काइं भणिवि विलप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।
तो विहसेवि भणइ सुहसेवउ एक्कु मज्झु अवराहु खमिव्वउ ।
अन्नहिं दीवंतरि उप्पन्नी सयणहिं विच्छोइय सुहउन्नी ।
उव्वाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
एयहिं विणयालावि[2] वलेव्वउ वित्तइं पाणिग्गहणि करिव्वउ ।
तं निसुणेवि समाउलिहूअए जाणाविउ धणवइहि सरूवए ।
पाणिगहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।
आएसु भमिउं सम्भाइयहो पुरि कंदुकइ अणुराइयहो ॥ १९ ॥
तो भविसाणुरूअ विसमट्ठिय चिंतइ तुंगतवंगि परिट्ठिय ।
गयउरि हउं पिययमु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिंसि अणुहुंजइ ।
अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
मासि जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

१ B पियालिउ २ B विणयाविणयें

पत्थिव–पार्थिव
पदरिसिय–प्रदर्शित
पदेक्खइ–प्रपश्यति
पधाइय–प्रधावित
पंति–पंक्ति Old M. पांति
पंथ–पथिन्
पंथिय–पथिक
पन्नय–पन्नग
पन्नया–पर्णकानि Betel leaves मुणीणं तहा पन्नया जेहिं दिन्ना XII 3, 21
पन्नारस–पञ्चदश
पन्हु–प्रस्नव M. पान्हा
पप्पडा–पर्पट M. G. पापड
पप्फुल्लिय– प्रफुल्ल
पब्भट्ठ–प्रभ्रष्ट M. बाट
पब्भार–प्राग्भार
पभणइ–प्रभणति
पभोय–प्रभोग
पमत्त–प्रमत्त
पमाण–प्रमाण
पमाय–प्रमाद
पमायइ–प्रमाद्यते
पमुक्क–प्रमुक्त
पमुह–प्रमुख
पमुहोइ–प्रमुखः चिद्
पम्मुह–प्राङ्मुख
पय–पद Vul M. पय
,,–पयस्
,,–प्रजा
पयइ–प्रकृति
पयंग–पतङ्ग
पयट्टइ–प्रवर्तते
पयड–प्रकट
पयडइ–प्रकटयति
पयडावइ– ,,
पयडावण–प्रकटीकरणं
पयडि–प्रकृति
पयंड–प्रचण्ड
पयत्त–प्रयत्न
,, –प्रवृत्त
पयत्थ–पदार्थ
पयंथिय–प्रगन्थित
पयन्न=पइन्न (प्रकीर्ण, सिञ्चित)
पयंपइ–प्रजल्पति
पयरक्ख–पादरक्ष
पयल्लय=पय–पद plus an Apbh. diminuti termination cf. M. पाउलें
पयहिणम्–प्रदक्षिणम्
पयाणय–प्रयाणक
पयार–प्रकार
पयाव–प्रताप
पयास–प्रकाश
,,–प्रयास
पयासइ–प्रकाशयति
पयासय–प्रकाशक
पयासिर–प्रकाशिन्
पयाहिण–प्रदक्षिण
पयाहिणइ–प्रदक्षिणं करोति
पर–परम्
परएस–परदेश
परम–Skt.
परमत्थ–परमार्थ
परमप्पय–पमात्मन्
परमेट्ठि–परमेष्ठिन्
परमेसर–परमेश्वर
परम्पर–परम्परा
परम्मुह–पराङ्मुख
परव्वस–परवश
परस–स्पर्श
पराइय–परायात
पराणए–परायणति
परामरिसइ–परामृशति
परायय–परागत
पराहव–पराभव(=आपद्) जंमज्झु पराहवि···दुइ अणुहविउ पई XII 10, 12
परि–परि
परिंबइ–परिचुंबति
परिंबण–परिचुंबन

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
तेण पुव्वसंबंधहं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
निद्दावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तें तज्जिउ ।
एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो
बहुधणसहिउ समुज्जलमाणिं पइं निव्वउ नियदिव्वविमाणिं ।
तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्लह ।
घत्ता । चडु दिव्वविमाणि नयरहो लेवि असंखु धणु ।
तं गयउरु जाहि पिक्खहि सुहिबंधवसयणु ॥ ३ ॥
एउ चिंतिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।
सोहइ रणझणंतु किंकिणिरउ घवघवंतु घग्घरयमहारउ ।
चउदुवारचउपुरयपइन्नउ चेउसुमत्तवारणयरवन्नउं ।
जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।
नं नियमणिमऊहकयभेयहिं तेज्जइ तरुणतरणितरुतेयहिं ।
जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिच्छेयहो ।
जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
घत्ता । तं तुंगनवंगु पिक्खिवि पंगणि जिणवरहो ।
रोमंचिउ अंगु हियवइ फिट्ट भंति नरहो ॥ ४ ॥
तं पिक्खंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।
सच्चउ संविहाणुफलु दीसइ लहु मंछुडु सुहिसंगमु होसइ ।
एम भणिउं माहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।
एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।
तलवरकुसुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।
दिव्वाहरणसारकुसुमत्थइं मणिकडयइं देवंगइं वत्थइं ।
नायमुद्दमणिसमुद्दवरिट्ठइं मणि चिंतियइं विमाणि वइट्ठइं ।
वरकंकेल्लिसिन्न संचारिवि चंदप्पहु जिणवरु जयकारिवि ।
नयरि भविसयत्तु सइं पेसिउ सइअनुक्किपल्लंकि निवेसिउ ।

1 A corrected into अन्नजम्मंतरि 2 B नवा

पिल्लइ D-(प्रेरयति, क्षिपति)
पिसुण-पिशुन
पिहिय-पिहित
पिहिमिपाल-पृथिवीपाल
पिहु-पृथु
पिहुमइ-पृथुमति A name
पीड-पीडा
पीडिज्जंति-पीड्यमाना
पीण-पीन
पीणिय D-(=धारित) H. पेना
पील-पीडा
पीलिय-पीडित
पीवर-Skt.
पुंगल D-(श्रेष्ठ?) तहुं वणिवरकुमारि कुलि पुंगले V 14, 7 See परिपुंगल.
पुंगव-Skt.
पुच्छइ-पृच्छति G. पूंछवूं, H. पूछना
पुच्छण-पृच्छा M. पुसणें
पुच्छिय-प्रोञ्छित(=प्रमृष्ट) लिहिवि नं पुच्छिउ X 7, 22 M. पुसणें
पुज्ज-पूजा
पुज्जइ-पूजयति
पुज्जइ-पूर्यते
पुज-Skt.
पुंजइ-पुञ्जयति
पुंजविय-पुञ्जित
पुट्ठ-पृष्ठ M. पुट्टा
पुणन्न-पुनर्न
पुणु-पुनर्
पुंड-पुण्ड्र
पुत्त-पुत्र
पुत्ति-पुत्री
,,-पुत्ति in पुत्तिचोज्जु an interjection often occurring in IV 7
पुन्न-पुण्य
पुन्निमा-पूर्णिमा Vul M. पुनिवा
पुप्फ-पुष्प
पुर-Skt.
पुरओ-पुरतः
पुरएव-पुरदेव
पुरंदर-Skt.
पुरंधु-?
पुरय-गोपुर? in IX 4, 4; gardenhouse! in VIII 10, 5
पुरयण-पुरजन
पुरवइ-पुरपति
पुरवाल-पुरपाल
पुराइय-(पुराकृत)
पुराण-Skt.
पुरि-पुरी
पुरिस-पुरुष
पुरिसयार-पुरुषकार
पुरुस-पुरुष occurs much less frequently than पुरिस
पुरेस-पुरेश
पुलय-पुलक
पुलइय-पुलकित
पुलिंद-A name of a wild tribe mentioned with बब्बरसबर XIX 11, 2
पुव्व-पूर्व
पुव्वएस-पूर्वदेश
पुव्वपास-पूर्वपार्श्व
पुव्वविदेह-पूर्वविदेह a country
पुव्विं-पूर्वम्
पुहइ-पृथिवी
पूय-पूजा
पूर-Skt.
पूरइ-पूरयति
पूरय-पूरक
पेम्म-प्रेमन्
पेय-Skt. occurs in XII 3, which is mainly in Māhārāṣṭrī
पेरइ-प्रेरयति
पेसइ-प्रेषयति
पेसण-प्रेषणं (=कार्य)
पेसल-पेशल
पेसुन्न-पैशुन्य
पोय-पोत

घत्ता । संपेसिवि जक्खु भवणि वियणु एक्कंतु किउ ।
सुहु कुसलु भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥
तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।
अज्जु कुसलु वहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।
तं चिंतविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।
महुंमि सरीरि जीउ सविसेसिं रक्खिउ मुणिवरवयणाएसिं ।
अन्नुमि तउ विओइ संजसनिहि सुअपंचमि मइं लइय महाविहि ।
जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।
पुच्छइ निहुअसमासपडायउ वंधुयत्तु किं इत्थु परायउ ।
अक्खइ जणणि तासु सव्वायहो वट्टइ मासु इक्कु घरि आयहो ।
तेणवि अतुलु महाधणु आणिउ राएं पउरसहिउ सम्माणिउं ।
घत्ता । अण्णुमि जणि घोसु सुम्मइं आणिय तेण तिय ।
तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥
अण्णुवि जणि अचरिउ पयपइ नवि केणवि समाणु सा जंपइ ।
नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।
अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।
तहविहु तहु विवाहु आरंभिउ तेण सयलु पुरलोउ वियंभिउ ।
सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।
तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।
अप्पुणु गउ गउल्लहो तुरंतउ पाहुडु रयणकिरणदिप्पंतउ ।
तेवि समप्पिउ नरवरनाहहो पियसुंदरि सहएवि सणाहहो ।
तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।
पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।
देव इत्थु नउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।
सो विकिव्वउ पइं मज्झत्थिं जोइवि गुणदोसहं परमत्थि ।
घत्ता । तो जंपइ गउ पुत्तियमित्तिं किं गहणु ।
तउ मग्गिउ देमि अज्जुवि सोमदेहु धणु ॥ ९ ॥
तं जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।
जइ पहु महु पसाउ अणुबंधहि तो पइ मामवाय संबंधहि ।
तं निसुणेवि तुरिउ नागिंदें बुल्लिय नियपडिहार नरिंदें ।

भेसिवि-भीषयित्वा
भोइय-भोगिक
भोग-Skt.
भोग्ग-भोग्य
भोज्ज-भोज्य
भोय-भोग
भोयण-भोजन
भोवाल=भूपाल

म

म-मा
मइ-मति
मइंद-मृगेंद्र
,,=सीहकन्धर A name
मइंदकंधर-मृगेन्द्रकन्धर A name
मइल-मलिन H. मैल
मइलइ-मलिनयति
मइवंत-मतिमत्
मउअ-मृदु M. मऊ
मउड-मुकुट
मउण-मौन
मउलइ-मुकुलयति
मउलि-मौलि
मऊर-मयूर
मऊह-मयूख
मंभीसइ-(=मा भैषीः इति वदति)
मं-मा
मंस-मांस
मग्ग-मार्ग M. माग
मग्गइ-मार्गयति M. मागणें, H. मागना
मंकुण-मत्कुण
मंगल-Skt.
मंगल्ल-मांगल्य
मचकुंद-मुचुकुन्द
मच्च-मर्त्य
मच्चइ-(=मृद्नाति)
मच्छ-मत्स्य Vul M. माछली
,,-मत्स्य A country
मच्छर-मत्सर (=दंशमशकादि) दंसमसयमच्छर संगहिं XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित
मज्ज-मद्य
मज्जइ-मज्जति
मज्जण-मज्जन
मज्जा=मज्जाय. पिट्टिवि मज्जारहिउ निमाणिउ XVI 10, 9 He was beaten and dishonoured beyond limit
मज्जाय-मर्यादा
मज्जार-मार्जार M. मांजर
मज्झ-मध्य
मज्झत्थ-मध्यस्थ
मंजुइ-मंजु
मंजरि-Skt.
मडक D-(=घट) M. मडकें
मडकइ=मडप्फर which see
मडप्फर D-(=गर्व) Pāi मरट्टो मडप्फरो गव्वो
मडंब D-(=पल्ली)
मढ-मठ
मण-मनस्
मणजोएँ-मनोजवेन
मणप्पिय-मनःप्रिय
मणवेय-A name
मणहर-मनोहर
मणाउ-मनाक्
मणि-Skt.
मणिट्ठ=मण+इट्ठ
मणिवलय-Skt.
मणुअ-मनुज
मणुज्ज-मनोज्ञ
मणोज्ज- ,,
मणोरह-मनोरथ
मणोहर-मनोहर
मणोहिराम-Sktsm for. मणाहिराम
मंद-मंद
मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ रणभरधुरहो संधु XIII 8, 14 or मंडयति
मंडण-मण्डन
मंडल-Skt.
मंडलग्ग-मण्डलाग्र (असिः) Pāi करवालं मंडलग्गं च

घत्ता। गउ तेण पहेण तं वरमंदिरु पंचमउ।
आरूढु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥
तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी।
आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ।
जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विव्भाडिउ।
मज्झु कुमारि एह अवइन्नी नवि पडिवन्निय मइंमि अदिन्नी।
आइउ असणिवेउ मणि खारिउ पट्टणु सयलु जेण संघारिउ।
तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ।
किउ विवाहु महु तेण सहाएं वारहवरिस थियइं अणुराएं।
पुणु तं मुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि।
घत्ता। तहिं वियणि अरण्णि नियकुलमग्गि अहिट्ठियइं।
जिणधम्मरयाइं विण्णिवि दियहं केवि ठियइं ॥ १३ ॥
तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निद्धणु निव्ववसायउ।
वहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं।
पुणरवि छिद्दु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ।
थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ।
तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ।
सुमरिउ माणिभद्दजक्खेंदें तहु आढत्तु आसि चिरु इंदें।
सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु।
तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि।
घत्ता। तं सुणिवि जणेरि सिरि[1] करपल्लव धरिवि थिय।
समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥
दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ।
हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ।
हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ।
हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ।
हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ।
हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ।
हा सुन्नंगणि होइ उवद्दउ परिभमंति निसियरिउ रउद्दउ।

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१ B सिरु करपल्लवि

रउरव-रौरव रउरवकाल means the time a fœtus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.
रक्ख-रक्षस्
रक्खइ-रक्षति
रक्खण-रक्षण
रक्खस-राक्षस
रक्खसि-राक्षसी
रंगावलि-Skt.
रचंत-रज्यमान
रज्ज-राज्य vul M. राज
रंजइ-रंजयति
रंजण-रंजन
रडइ-रटति M. रडणें
रण-Skt.
रणझणंत-(नादं कुर्वन्) Onomatopoetic.
रणरणय-रणरणक
रणरणंत-(=कणत्) Onomatopoetic
रत्त-रक्त
रत्ति-रात्री Vul M. रात
रंध-रंध्र
रन्न-अरण्य M. रान
रमइ-रमते
रमण-Skt.
रमणि-रमणी
रमणीय-Skt.
रंभ-रम्भा
रम्म-रम्य
रम्मइ-रम्यते
रय-रजस्
,, -रत
रयण-रत्न
रयणचूड-रत्नचूड A name
रयणायर-रत्नाकर
रयणि-रजनी
रव-Skt.

रवड-in दडवडरवड पडंति दहिंपं XVI 4, 4 Onomatopoetic.
रवण-रमण
रवन्न-रम्य
रवि-Skt.
रविंद-अरविन्द
रविप्पह-रविप्रभ A name
रस-Skt
रसणा-रशना
रसंत-रसत्
रसायण-रसायन
रसोइ-रसवती (=पाकः) Old M. रसोय, H. रसोइ, रसई
रह-रथ Old M. रहंवर
रहस-रभस
रहिय-रहित
राइ-रात्री
राई-राजी or राजिका
राउल-राजकुल (=प्रासाद) Old M. राऊळ
राणउ-राजा M. G. H. राणा
राणी-राज्ञी M. G. H. राणी
राम-रामा
राय-राग
,, -राजन् M. राय
रासि-राशि M. रास
रिउ-ऋतु mensis रिउसोणियजलु थंभइ III 4, 4.
,, -रिपु
रिक्ख-ऋक्ष (=नक्षत्र)
रिज्झइ-ऋध्यति
रिंछ-ऋक्ष
रिंछोलि-पंक्ति
रिद्ध-ऋद्ध
रिद्धि-ऋद्धि
रिह्रंत D-(=शोभमान) कल्होयकंति रिह्रंतउ XVI 3, 8
रिसह-ऋषभ
रिसि-ऋषि
रुअ-रुज्
,, -रुत

मुहि मणिचूडहो कंकणजुयलउ सोहिउ अद्धहारि वच्छयलउ ।
एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
घत्ता । पिक्खेविणु ताहि अंगइं मयणुक्कोवणइं ।
रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥
नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
वरतियविहुउ जइवि अम्हारउ तो वचइ पवंचु वड्डारउ ।
एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।
जाहि ताहिं दरिसहि सुहिसंगउ सहुं दुज्जणहं चविज्जहि चंगउ ।
इह लइ नायमुद्द दिहिगारी ताहि समप्पहि पाणपियारी ।
तो संचल्लि करिवि दिहि देहहो गय मल्हंति महासइ गेहहो ।
नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
दिव्वाहरणविहूसियदेही किं सा होइ न होइ व जेही ।
विज्जुलकंतिसमुज्जलदित्ती नियमजायववसायसइत्ती ।
आयल्लउ जणंति पइपरियणि झत्ति पइट्ठ सवत्तिहिं पंगणि ।
घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।
पिक्खेविणु पत्ति धणवइ विंभिउ नियमणि ॥ १८ ॥
कंतिहिं तणिय कंति पिक्खंतहो माणु मरट्टु गलिउ वरइत्तहो ।
चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
पिक्खिवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।
उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।
एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
अन्नुवि वयणु सुट्ठु सुपसत्थउ मंछुड्डु सोवि जाउ सकलत्तउ ।
एउ चिंततिहिं माणु कलंकिउ तं पिक्खिवि परिवारु वि आसंकिउ
पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहुं पलोइउ ।
घत्ता । मणि संक पइट्ठ मइलिउ चित्तु सदुल्ललिउ ।
हुअ सामलछाय दाइयजणहो गव्वु गलिउ ॥ १९ ॥
दिन्नु सरूवइं उच्चु वरासणु किउ धणवइण कुडिलसंभासणु ।
जइवि सवत्ति सनिद्धु न रुचइ तो निरु नीसंदेहु न मुचइ ।
कमलइं न किउ वयणु अवलेविं पहउ कडक्खु पक्खु विक्खेविं ।
वुत्तु सरूव विवज्जियसंकउ दरिसहिं कुलवहुयहिं मुहपंकउ ।

वल्लह–वल्लभ O. M. वाल्हें, G. व्हाला
ववगय–व्यपगत
ववसाय–व्यवसाय O. M. वेवसाव
वस–वश
वसइ–वसति
वसंगय–वशंगत Sktism.
वसंत–Skt.
वसह–वृषभ M. G. वसो
वसु–Skt.
वसुनंदय–वसुनन्दक a sword.
वसुंधर–वसुन्धरा
वसुंधरि– „ „ A name
वसुमइ–वसुमति
वसुह–वसुधा
वह–(?) दसदिसि वहकयंत्र ओरालिउ XV 14, 7
वहइ–वहति
वहण–वहन
„ –वसन VII 1, 7 व० भंडारहिं संजवियइं
वहु–वधू G. वहू, H. बहू, B. वऊ, also in M. वोहर=वधूवर
वहुअ– „
वाइय–वादित
„–वादिन्
वाइणी–वादिनी
वाइत्त–वादित्र
वाणि–वणिज् M. वाणी, G. वाणिया XIV 8, 5
वाणियय– „
वाणिज–वाणिज्य
वाणिज्जिय–वणिज्
वाणी–Skt.
वाम–Skt.
वामीसिय–व्यामिश्रित
वामोह–व्यामोह
वामोहण–व्यामोहन
०वाय–०पात in अंसुवाय
वाय–वाक्
„ –वान
„ –वाद
„ –वात
वायइ–वाचयति
वायरण–व्याकरण
वायस–Skt.
०वार–वार (=वेला)
वारइ–वारयति
वारण–Skt.
वारवार–वारंवारम्
०वाल–०पाल e. g. भूवाल
वालइ–वलयति
वावरइ–व्याप्रियते M. वावरणें
वावरण–व्यापरण M. वावर and वापर
वावार–व्यापार
वावि–वापी H. G. वावडी
वास–Skt. (=वसतिः)
„–Skt. (=गन्ध)
„–वासस्
वासइ–वाशति
„–वासयति
वासन–वासना
„–वस्त्र (from वस्)
वासर–Skt.
वासव–वासवदत्त A name
वासवदत्त– „
वासहर–वासगृह
०वाह–०वाह in केवलवाहहो an Adj. of चन्दप्पहनाह
वाह–व्याध
वाहइ–वाहयति
वाहण–वाहन
वि–अपि
विअणक्खें–(विअण=वेदना Pāi and अक्ख=अक्षि, with a pained eye. Or. वि and अणक्ख which see. XII 5, 19
विउज्झइ–विबुध्यते
विउणारउ–द्विगुणतर
विउद्ध–विबुद्ध
विउल–विपुल
विउलइरि–विपुलगिरि One of the five hills surrounding Rājgir in Bihar
विउस–विद्वस्

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पई
कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवाय
भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं पर
घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावह
घत्ता। तो भणइं पुरेसु वट्टइ ताम एउ करहु।
रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥
तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ।
गउ राउलहो गरुयसंखोहिं असुणियकज्जाकज्जविवोहिं।
सहुं पुत्ति पहुपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ।
थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु।
वणिवरु पणयसगग्गिरु जंपइ आसंघइ राउलइ समप्पइ।
जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं कि
कज्जारंभि मणोरहवंतए किज्जइ विग्घु पिसुणि पवहंतए।
विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न स
सो पचक्खु पुरउ वइसारहि सुदिढवयणसंकडि पइसारहि
किउ पेसुन्नु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सी
घत्ता। हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं।
इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥
तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम वहुमच्छरु।
ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं
लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइं माणकलंकिउ।
नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ
राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ वइसारिय
तेहिंवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइ
पचारिय सयलवि भूवालिं अहो किं तुम्हि गिलिय कलिकालिं
मुहि सरलहं अब्भंतरि चोरहं दीसइ तुम्ह चरिउ जं चोरहं।
पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं।
घत्ता। हुइ छायाभंगि थोरपलंबुब्भियभुइण।
पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥
देव देव एयहं अविहायहं न करिव्वउ अवराहु वरायहं।

XVIII 5, 3 and of करोहि in XX 12, 5
विहव–विभव
विहवत्तण–विधवात्व
विहसइ–विहसति
विहाण–विधि
„ –विभान (=प्रभात)
विहाय–विघात (?) परमेसर तहो काइं विहायउ XVIII 4, 2. It appears however to mean 'happened' and thus should be connected with Skt. विधा
विहार–Skt.
विहावइ–विभावयति
विहास–Skt.
विहि–विधि
विहिय–विहित
विहिन्न–विभिन्न
विहुणइ–विधुनोति
विहुर–विधुर
विहुली–(विफुल्ला ?) IX 22, 2 नियकज्जविहुली heartily delighted in her work, enthusiastic over it.
विहूइ–विभूति
विहूसिय–विभूषित
विहेय–विधेय
विहोय–विभव
वीढ–पीठ
वीणालावणि–वीणालापनं cf. M. लावणी a kind of popular song, sung to the accompaniment of a stringed instrument.
वीयराय–वीतराग
वीर–Skt.
वीसइ–विंशति
वीसट्ट–विसंस्थुल
वीसमइ–विश्रामयति
वीसरइ–विस्मरति M. विसरें
वीसरइ–विश्रामयति M. विसावे
वीसास–विश्वास
वुच्चइ–उच्यते
वुट्ठि–वृष्टि
वुट्ठिय–व्युत्थित
वुत्त–उक्त
वुन्न D–(=विषण्ण)
वेग्ग–वेग
वेढइ–वेष्टयति M. वेढणें
वेय–वेग
„ –वेद
वेयंग–A Country–मरु वेयंग कुंग वेराड वि X 1, 12
वेयडिय D–(=प्रत्युप्त) Deśi VII 77 वेअडिअं पच्चुत्ते
वेयड्ढ–वैताढ्य
वेयण–वेदना
वेयारइ D–(=प्रतारयति) विकारयति? Deśi VII 95 वेआरिअमवि पयारियकयंछ.
वेराड–वैराट Name of country. The मत्स्य? The present Alwar and round about it.
वेराय–विराग
वेला–Skt.
वेलाउल–वेलाकुल
वेल्लहल D–(=कोमल) Deśi VII 96 वेल्लहलो मउअविलासीसु M. वेल्हाळ
वेस–द्वेष
„–वेश्या Coll M. वेस्या
„–वेष
वेसत्तण–वैश्यत्व
वेहव–वैभव
वोइय–व्यपेत
वोल D–(कलकल) Deśi VI 90 हलुवे वमाउ M. वोल बोला
वोलइ D–(=गच्छति) O. M. वोळणें
वोहित्थ D–(=प्रवहण)
वोहित्थिय D– „

स

सइ–सची

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
घत्ता । तहिं काले सुमित्त राएं तासु परिट्ठविय ।
सम्माणिवि लोय नियनियनिलयहं पट्ठविय ॥ १० ॥
धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।
मंदिरि कडयमुद्द संचारिय विहडप्फड सरूव ओसारिय ।
भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि ।
राएं पउरुपमुहुं बोल्लाविउ तुह्महं एँउ कज्जु संभाविउ ।
एहु सिट्ठि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।
दिट्ठु तुह्मि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिछेयहो ।
मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संधि नियसीसहो ।
एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।
घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।
अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥
तो कारणु परिचिंतिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।
करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।
जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्मुहु ।
भविसयत्तु अहिएं सम्माणिउं सिट्ठिवि छायाभंगहो आणिउं ।
कोवि भणइं अवियाणियखत्तें अहु अजुत्तु कीयउ वधुयत्तें ।
परिण विढत्तु हरेवि असारउ किम वुच्चइ धणु एहु महारउ ।
अन्नें वुत्तु पउरमाहप्पें अईकम्महो किर काइं वियप्पें ।
एवहिं वयणु किंपि तं वुच्चइ जेण सिट्ठि सहुं पुत्ति मुच्चइ ।
घत्ता । परिचिंतिवि कज्जु एक्कायारु करेवि लहु ।
पडिगाहिवि सिट्ठि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥
थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।
धणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।
सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।
जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।
एक्कु सरीरु विभीयहि हुत्तउ तिहिंमि ताहं सामन्नु विढत्तउ ।
बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो धणु लेविणु आवइ ।

१ B एक्कु २ B अईकंमहो ३ B तिभायविहित्तउ

समाहुत्त-समाहूत
समिच्छण-समीक्षण
समिच्छिय-समीक्षित
समिद्ध-समृद्ध
समिद्धि-समृद्धि
समिल्लिवि=संमिल्लिवि see मिल्लइ
समीर-Skt.
समील-(सम ?) हुअ रयणि वहलकज्जलसमील IV 4, 9
समीव-समीप
समुचय-Skt.
समुच्छलिय-समुच्छलित
समुज्जल-समुज्ज्वल
समुट्ठिय-समुत्थित
समुत्तरवि-समुत्तीर्य
समुत्तुंग-Skt.
समुद्द-समुद्र
समुन्नय-समुन्नत
समुण्णोण्ण-समुन्नतोन्नत=ever louder and louder समु० घोसो हुओ पायडो वंसयाले हुयासो IV 3, 7
समुप्फालिय-समुत्स्फालित
समुब्भड-समुद्भट
समुद्दा-समुद्रा
[illegible]
समुव्वहइ-समुद्वहति
समुह-सम्मुख
समूह-Skt.
समेइ-समेति
समोसरइ-समवसरति
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

संपुड-संपुट
संपुडइ-संपुटीकरोति
संपुन्न-संपूर्ण
संपेसइ-संप्रेषयति
संपेसण-संप्रेषण
संफालइ D-(संपाटयति) M. फाळणें
संबज्झइ-संबध्यते
संबंध-Skt.
संबल-शंबल
संबोहइ-संबोधयति
संभम-संभ्रम
संभरइ-संस्मरति
संभलइ D-(शृणोति) G. सांभळवुं
संभव-Skt.
,,-संभ्रम
संभवइ-संभवति
संभालइ D-(=संशृणोति) M. संभाळणें
संभावइ-संभावयति
संभासइ-संभाषते
संभासण-संभाषण
संभूअ-संभूत
सम्मइ-सम्मति
सम्मज्जिय सम्मार्जित
सम्मत्त-सम्यक्त्व
,,-Skt.
सम्मविय-सम्मापित counted amongst
सम्माइज्जइ-सम्मीयते
सम्माइट्ठि-सम्यग्दृष्टि
सम्माण-सम्मान
सम्माणइ-सम्मानयति
सम्मिलइ-सम्मिलति
सय-शत
,,-[illegible]
[illegible]
[illegible]
,,-[illegible]
[illegible]
[illegible]
[illegible]

सुतार–सुतारा A name.
सुतारिय– „ „
सुत्त–श्रोत्र
„–सुप्त
„–सूत्र
„–श्रोतस्
सुदक्ख–सुदक्ष
सुद्ध–शुद्ध
सुद्धि–शुद्धि
सुंदर–Skt.
सुन्न–शून्य
सुन्ह–स्नुषा M. सून
सुपायन्नवा– ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.
सुप्पसन्न–सुप्रसन्न
सुप्पह–सुप्रभ A name.
सुप्पहूव–सुप्रभूत
सुमरइ–स्मरति
सुमित्त–सुमित्रा A name.
सुम्मइ–श्रूयते
सुर–Skt.
सुरय–सुरत
सुरहि–सुरभि
सुराउलय–सुराकुल
सुरालय–Skt.
सुरिंद–सुरेंद्र
सुरेसर–सुरेश्वर
सुव–सुत
सुवइ–सुपति
„–स्वपिति
सुवक्क–सुवाक्य A name.
सुवपंचमि=शुक्लपञ्चमी The fifth day of the bright half of कार्तिक (rarely of फाल्गुन and आषाढ also see VI 3, 4)
सुवन्न–सुवर्ण
सुवरइ–स्मरति
सुवसंधर–A name.
सुविण–स्वप्न

सुव्वय–सुव्रता A name.
सुव्वइ–श्रूयते
सुसइ–शुष्यति
सुसम–सुषमा
सुस्सार–सुसार
सुह–शुभ
„–सुख
सुहकम्मिय–शुभकर्मिक
सुहचार–शुभाचार
सुहचिट्ठी–शुभचेष्टा
सुहड–सुभट
सुहत्थ–सुहस्त (दानशील)
सुहद्द–सुभद्र
सुहप्पिय–सुखप्रिय
सुहमसुह–शुभाशुभ
सुहम्म–सुधर्म A name.
सुहव–सुभव
सुहासेव–सुखसेव
सुहाइ–सुखायते
सुहावइ–सुखयति
सुहावणय=सुहावय (? शोभनक)
सुहावय–सुखदायिन्
सुहावह–सुखावह
सुहासिय–सुभाषित
सुहि–सुहृद्
सुहिय– „
„–सुखित
सुहुम–सूक्ष्म
सूर–शूर
„–सूर्य
सूरप्पह–सूर्यप्रभ A name.
सेइय–स्वेदित G. परसेवो
सेउ–सेतु
सेज्ज–शय्या M. शेज
सेट्ठि–श्रेष्ठिन् M. G. शेठ
सेणावइ–सेनापति M. शेणवइ
सेणिय–श्रेणिक King Bimbisāra of मगध, who figures prominently in legends.

कहिंमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
अम्हइं दुक्खु दुक्खु तन्हांविय ओसहमित्तु गासु गिन्हाविये ।
आणेविणु सुहिसयणहिं दक्खिय कन्नकुमारि भणिवि जणि अक्खिय ।
पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
एवहुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।
निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
चड्डिउ गरुआवेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।
ओसारेवि वेवि दिढुवंधहो अणुहवंतु फलु दुन्नयरंधहो ।
घत्ता । गयउरु सविलक्खु अंसुजलोल्लियलोयणइं ।
सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
घरि घरि हट्टि हट्टि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।
हा विहि जाउ सुट्ठु विच्छायउ जं जम्महोवि न केणवि नायउ ।
जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।
जंपइ कोवि न एयहो अग्गें एउ सव्वु दुप्पुत्तहो सग्गें ।
कोवि चवइ परिवड्डियखेरउ एउ पवंचु सरूवहिकेरउ ।
भविसयत्तु वुल्लाविउ राएं सहुं माणिं वड्डियअणुराएं ।
करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंवियकायहं ।
तं निसुणेविणु वुत्तु कुमारिं हउ लज्जावणिज्जु अइयारिं ।
अह अम्हहंमि एउ किं जुज्जइ जं हउ एवहुंतरु किज्जइ ।
घत्ता । असमंजसु कज्जु पहुउ किंपि समावडइ ।
जं थोडयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥
समसन्धितु किं कासुवि भावइ अह पुव्वकिउ कम्मु करावइ ।
नासहिं कज्जु दुसंकडि आवइ नासहिं सुअणत्तणु न पहावइ ।
दुक्कर कज्जाकज्जुवियारहं राउलु दप्पमाहु दुव्वारहं ।
जं पहु कुणइ वियारि न भंजइ तं हवगत्ति परत्तिवि छिज्जइ ।

१ B [illegible] २ B [illegible] ३ B [illegible]

कहिंमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
अम्हइं दुक्खु दुक्खु तन्हांविय ओसहमित्तु गासु गिन्हाविय[1] ।
आणेविणु सुहिसयणहिं दक्खिय कन्नकुमारि भणिवि जणि अक्खिय ।
पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
एवड्डुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।
निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
चड्डिउ गरुआवेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।
ओसारेवि वेवि दिढुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।
घत्ता । गग्गरु सविलक्खु अंसुजलोल्लियलोयणइं ।
सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
घरि घरि हट्टि हट्टि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।
हा विहि जाउ सुट्ठु विच्छायउ जं जम्महोवि न केणवि नायउ ।
जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।
जंपइ कोवि न एयहो अग्गें एउ सव्वु दुप्पुत्तहो सग्गें ।
कोवि चवइ परिवड्ढियखेरउ एउ पवंचु सरूवहिकेरउ ।
भविसयत्तु वुल्लाविउ राएं सहुं माणिं वड्ढियअणुराएं ।
करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंवियकायहं ।
तं निसुणेविणु वुत्तु कुमारिं हउ लज्जावणिज्जु अइयारिं ।
अह अम्हहंमि एउ किं जुज्जइ जं हउ एवडुंतरु किज्जइ ।
घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।
जं थोडल्लयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥
समसमित्तु कि कासुवि भावइ अह पुव्वक्किउ कम्मु करावइ ।
तामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।
दुक्कर कज्जाकज्जुवियारहं राउल्लु दप्पमाइ दुव्वारहं ।
जं पडुहुज्ज वियारि न भंजइ तं उवगत्ति परत्तिवि छिज्जइ ।

१ B [illegible] २ B [illegible] ३ B [illegible]

जाम्व न डहइ महासइ सावि अणुणइ ताम परमसब्भावि ।
तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
विहडप्फड निब्भर निवडंती तं गयघडभडथड विहडंती ।
विंधणसील कामसरमुट्टि व डुहिडुप्पिच्छ कुइयपहुदिट्ठि व ।
घोरंधार पलयघणवुट्टि व असरिसरूव महानिवतुट्टि व ।
फाडियनित्तचीर जयलच्छि व अकयक्कडक्ख महाजलिमच्छि व ।
सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
नवर ताहिं निच्छयमाहप्पिं[1] जयसुदरिसंकेयवियप्पिं ।
जयजयकारु घुट्ठु जणविंदिं विणएं आसणु मुक्कु नरिंदिं ।
सहुं अंतेउरेण पियसुंदरि खुहिय नाइं गहकुत्थि वसुंधरि ।
एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संवोहइ ।
मं अवराहु करहि मणि सारिए डुरवराहु जणु होइ भडारिए ।
जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
तो राएं धणवइ छड्डाविउ भविसुवि तहो कमकमलहो लाविउ ।
वंधुयत्तु सयणिहिं विणिवारिवि सहुं जणणिए नयरहो नीसारिवि ।
विन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
कमलमहासइ सियपियवयणिहिं कोक्किवि सम्माणिय सहुं सयणिहिं ।
पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
सहुं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
कुलवहु सुयणत्तणु डुल्लालइ पइहरि सुहिसयणइं संभालइं ।
इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

१ B णिब्भय

जाम्व न डहइ महासइ साविं अणुणह ताम परमसब्भाविं ।
तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
विहडप्फड निब्भर निवडंती तं गयघडभडथड विहडंती ।
विंधणसील कामसरमुट्ठि व डुहिडुप्पिच्छ कुइयपहुदिट्ठि व ।
घोरंधार पलयघणवुट्ठि व असरिसरूव महानिवतुट्ठि व ।
फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
नवर ताहिं निच्छयमाहप्पिं जयसुदरिसंकेयवियप्पिं ।
जयजयकारु घुट्ठु जणविंदिं विणएं आसणु मुक्कु नरिंदिं ।
सहुं अंतेउरेण पियसुंदरि खुहिय नाइं गहडुत्थि वसुंधरि ।
एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संवोहइ ।
मं अवराहु करहि मणि सारिए डुरवराहु जणु होइ भडारिए ।
जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
तो राएं धणवइ छड्डाविउ भविसुवि तहो कमकमलहो लाविउ ।
वंधुयत्तु सयणिहिं विणिवारिवि सहुं जणणिए नयरहो नीसारिवि ।
विन्नि गामक्खेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
कमलमहासइ सियपियवयणिहिं कोक्किवि सम्माणिय सहुं सयणिहिं ।
पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
सहुं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
कुलवहु सुयणत्तणु डुल्लालइ पइहरि सुहिसयणइं संभालइं ।
इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

१ B णिब्भय

रुद्दकरि फंसि वयणु पडिवज्जइ मुहि गलिअंसुपवाहिं नज्जइ ।
नाह वलिकिउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।
कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
कहिं वीसरिय मुद्ध सहुं सयणिहिं कहिं गउ तुहुं झडत्ति मह्नु वयणिहिं
जिणि एवड्डु दुक्खु विसहाविउ खलदुव्वयणविडंवण पाविउ ।
एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंतिं अंगिं ।
दोमिउं देह्नु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न कयाइवि दिट्ठउ ।
घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।
मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
तो फेडिवि वयणहो वत्थंचलु मुहि तंवोलु खित्तु वहुपरिमलु ।
फुसिवि अंसु लोयणइं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।
हे सुंदरि मं जाहि विसायहो सव्वहो मणुअजम्मि संजायहो ।
सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्में उप्पज्जइ ।
रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
पिए चिंतविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
हउं जक्खेसरेण सम्माणिउं नियविमाणि करेविणु आणिउं ।
एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।
चिरु विच्छोयकालि मुह दूसह निसुणाहिं कहहि सयल पुव्वकह ।
तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।
घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
धणवालि लोइ कव्वसमुच्चइ संधि किय॥ १२ ॥[1]

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
निसुणहं वणिउत्तिं पणयनिउत्तिं जिम परिओसिय कमलसिरि ।
दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्तभविसाणरूवपियमेलाववण्णणो णाम एयारहमो संधी परिच्छेओ सम्मत्तो ।

सुहकरि फंसि वयणु पडिवज्जइ मुहिं गलिअंसुपवाहिं नज्जइ ।
नाह वलिखिउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।
कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
कहिं वीसरिय मुह सहुं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
जिणि एवड्डु दुक्खु विसह्लाविउ खलदुव्वयणविडंवण पाविउ ।
एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंतिं अंगिं ।
दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न कयाइवि दिट्ठउ ।
घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।
मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
तो फेडिवि वयणहो वत्थंचलु मुहि तंवोलु खित्तु वहुपरिमलु ।
फुसिवि अंसु लोयणइं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।
हे सुंदरि मं जाहि विसायहो सव्वहो मणुअजम्मि संजायहो ।
सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्में उप्पज्जइ ।
रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
पिए चिंतविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।
चिरु विच्छोयकालि मुह दूसह निसुणहिं कहहि सयल पुव्वकह ।
तं निसुणिवि उवसमियविलक्खिम हुअ पचक्खदक्खउवलक्खिम ।
घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
धणवालि लोइ कव्वसमुचइ संधि किये ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

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१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए वुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्तभविसाणरूवपियमेलावण्णणो णाम एयारहमो संधी परिच्छेओ सम्मत्तो ।

तहा देइ सुस्सारसुग्गा गवत्ता नरा पावहो जेण भोया विभिन्ना[1] ।
घयं देइ नासाय पेयं पगव्वं न सो पावए किंपि भावेण कूवं ।
पुणो कव्वरा पव्वला दिव्वभोया जणं ताण को वन्नए दिव्वतेया ।
सुराईहिं दहिएहिं मित्तं पवित्तं घयं आसुरीणं सुहं देइ दत्तं ।
वरासन्नगामाउ साहूण दाई नरो सो लहं भोयभूमीहिं जाई ।
मुणीणं मणिट्ठं सुहं सेयखंडं मणा दिन्नए भुंजए भोयखंडं ।
कसायंविला तित्तगा तिक्खसारा मुणीणं पि जाला जईणं पियारा ।
सुहासेयमंडागखंडा सुगन्धा सुयं इक्खुसी सग्गभोग्गाइं लब्भा ।
गुणाचारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।
ससत्तीए भत्तीए जो देइ राया महामूल्लमग्गम्मि सो होइ राया ।
कवित्था सुदक्खा महानालिएरा सुरू माहुलिंगा वरा पक्कसारा ।
सहारंबसंजायगया भव्वरंबा अहो एवमाई करेंति अउव्वा ।
खुसाहूण जो देइ ए मच्चलोए न छड्डंति पासं सया तस्स भोए ।
नरेणेक्कजुत्तं दहीयंपि खीरं दिढं निच्च जो देइ तारी सरीरं ।
रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
मुणीणं तहा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पउरेण भिन्ना ।
तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
सुहा वचरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
जहा जेण दत्तं तहा तेण पत्तं इमं सुवए सिट्ठलोएण वुत्तं ।
सुपायन्नवा कोद्दवा जत्त साली कहं सो नरो पावए तत्थ साली ।
सिरीखंडकप्पूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
भवे तस्स वाया अलीमाणयारी सुरूवेण कामो सिरी कन्नधारी ।
भुजंगो वुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।
घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
भणु भाविं दिंतउ मुणिपयभत्तउ सग्गहो को न पहुत्तउ ॥ २ ॥
दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

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१ B भोया पिगच्छा

तहा देइ सुस्सारसुग्गा णवत्ता नरा पावहो जेण भोगा निगिम्मा ।
घयं देइ नासाग पेयं पसन्नं न सो पावए किंपि भारेण खुन्नं ।
गुणो कव्वरा पव्वहा दिन्नभेया जयं ताण को वन्नए दिव्वनेया ।
सुराईहिं दहिएहिं सित्तं पवित्तं नरं आसुणीणं सुहं देइ दत्तं ।
वरासन्नणाणाय साहूण दाई नरो सो सहं भोगभूमीहिं जाई ।
मुणीणं मणिट्ठं सुहं सेयणंडं सया दिन्नए भुंजए भोगसंडं ।
कसायंबिला तीवणा तिक्खसारा गुलेणं पि गाला जईणं गिगारा ।
सुहासेयमंडायखंडा सुयन्ना तुमं इक्खसी सग्गभोग्गाइं नच्छी ।
गुणागारिणा लड्डुआ खीरखज्जा कसारं सुमारं सुहाली मणुन्ना ।
ससत्तीए भत्तीए जो देइ साणा महीमंडलस्सग्गम्मि सो होइ राया ।
कविट्ठा सुदक्खा महानालिएरा गुरू माहुलिंगा वरा पक्कसारा ।
सहारंबसंजायगा भव्वजंवा अहो एवमाई करेंति अउव्वा ।
सुसाहूण जो देइ ए मच्चलोए न छड्डंति पासं सया तस्स भोए ।
नरेणेच्छुजुत्तं दहीगंपि खीरं दिढं निच्च जो देइ ताही सरीरं ।
रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
मुणीणं तहा पत्तया जेहिं दिन्ना सुकप्पूरभूवेण पउरेण भिन्ना ।
तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
सुहा वयरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
जहा जेण दत्तं तहा तेण पत्तं इमं सुव्वए सिट्ठलोएण वुत्तं ।
सुपायन्नवा कोद्दवा जत्त माली कहं सो नरो पावए तत्थ साली ।
सिरीखंडकप्पूरएलाइं दिन्ना सुहासुद्धिहे पोप्फला जेण दिन्ना ।
भवे तस्स वाया अलीमाणयारी सुरूवेण कामो सिरी कन्नधारी ।
भुजंगो वुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।
घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
भणु भाविं दिंतउ मुणिपयभत्तउ सग्गहो को न पहुत्तउ ॥ ३ ॥
दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

१ B भोया पिगच्छा

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुच्चए ।

घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।
परिवड्ढियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥

दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।
होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
किर वड्डउ इउ भूवालु इत्थु सामण्णु अन्नि गणण कित्थु ।
तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।
एव्वहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्कमि पसत्थु ।
तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
तो सहिवि न सक्किय एक्कनारि कमलहि सहि भविसत्तहो बालहारि ।
वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।

घत्ता । जो पहु परिवारहो विक्कमसारहो सो किं अवहिए संचरइ ।
परसव्वु इच्छिज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥

दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुच्चए ।
तहवि हुअ परिवाडि पिक्खेविणु जुत्ताजुत्तु वुच्चए ।
राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।
उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
परि तुहुंवि किंपि नउ मुणहि मूढु अच्छहि सरूवरणरणइं छूढु ।
तहि चरिउ कोवि नउ कलइ तुलु अहरेण जाइ [1]दुव्वसणमूलु ।

घत्ता । मग्गेविणु मारउ कुक्कलियारउ जं तउ सो वधुयत्तडउ ।
जं वुत्तु मरूवहं अविणयरूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥

दुवई । नियवरमम्मभेयपहुल्लिउ गंजिउ ताहि वयणहिं ।

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1 A दुव्वसणइ

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुचए ।

घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।
परिवड्ढियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥

दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।
होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
किर वड्डउ इउ भूवालु इत्थु सामण्णु अन्नि गणण कित्थु ।
तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।
एव्वहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्कमि पसत्थु ।
तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
तो सहिवि न सक्किय एक्कनारि कमलहि सहि भविसत्तहो वालहारि ।
वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।

घत्ता । जो पहु परिवारहो विक्कमसारहो सो किं अवहिए संचरइ ।
परसव्वु इच्छिज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥

दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।
तहवि हुअ परिवाडि पिक्खेविणु जुत्ताजुत्तु वुचए ।
राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
थिय हत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।
उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
परि तुहुंवि किंपि नउ मुणहि मूढु अच्छहि सरूवरणरणइं छूढु ।
तहि चरिउ कोवि नउ कहइ तुज्झु अहरेण जाइ दुव्वसणसुज्झु ।

घत्ता । मग्गेविणु मारउ कुक्कलियारउ जं नउ सो वधुयत्तडउ ।
जं वुत्तु मरूवहं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥

दुवई । नियवरमम्मभेयपज्जलिउ गंजिउ ताहिं वयणहिं ।

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१ A दुव्वयणइ

एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
सिंगारु सिज्ज संपय विचित्त अणुहवउ कइवि दियहइं सुमित्त ।
पुणु पच्छइ होसइ अवर कावि अन्नि पिछिव्वी अन्न सावि ।
अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्व जो सो अयाणु ।
घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
अंवउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
दुवई । तो कंदप्पदप्पमाहप्पें आलिंगिय किसोयरी ।
पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो वाहिरउ जाउ ।
पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
अलियउ परियड्ढहि काइं माणु महु परियणि पिए पइं किउ समाणु ।
लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
जिम जिम बहु संपय होइ अम्ह तिम तिम वड्ढइ परिवारु तुम्ह ।
आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।
पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।
रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
घत्ता । एत्तहिंवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंघरिउ ।
धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउ ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियसुअजुहण ।
अक्खमि सुहिविंदहो धीय नरिंदहो जिम परिणिय धणवइसुहण ॥
दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
धणवइ धणसमिद्धु सम्माणिवि पुच्छिउ पुणुवि राइणा ॥
वरकणयवीढु आसणु भणेवि वइसारिउ पच्चासन्नु देवि ।
अहो जं भडभिउडि जोइओसि कुरुडहं खलखुद्दहं ढोइओसि ।
आएसिउ जं महि आहणेवि लइ लेहु मरहु बंधहु भणेवि ।
तं महु म कसिज्ज महाणुभाव तक्कालसमुब्भवि होंति भाव ।
अह तुम्ह केम लग्गइ मलिन्नु पर दुप्पुत्ति दुव्वसणि खित्तु ।

१ C adds इय भविसयत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफल[illegible] [illegible] णाम बारहमो सन्धी परिच्छेओ सम्मत्तो ॥

एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
सिंगारु सिज्ज संपय विचित्त अणुहवउ कइवि दियहइं सुमित्त ।
पुणु पच्छइ होसइ अवर कावि अन्नि पिछिव्वी अन्न सावि ।
अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्व जो सो अयाणु ।

घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
अंबउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥

दुवई । तो कंदप्पदप्पमाहप्पें आलिंगिय किसोयरी ।
पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो वाहिरउ जाउ ।
पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
अलियउ परियड्ढहि काइं माणु महु परियणि पिए पइं किउ समाणु ।
लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
जिम जिम वहु संपय होइ अम्ह तिम तिम वड्ढइ परिवारु तुम्ह ।
आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।
पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।
रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।

घत्ता । एत्तहिंवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंघरिउ ।
धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउ ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलणाहहो पय पणविवि नियभुअजुहण ।
अक्खमि सुहिविंदहो धीय नरिंदहो जिम परिणिय धणवइसुहण ॥

दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
धणवइ धणसमिद्ध सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
वरकणयवीढु आसणु भणेवि वइसारिउ पच्चासन्नु देवि ।
अहो जं भडभिउडि जोहओसि कुरुडइं खलखुद्दइं होइओसि ।
आएल्लिउ जं महि आहणेवि लइ लेहु मरहु बंधहु भणेवि ।
तं महु म रुसिज्ज महाणुभाव तक्कालसरूविं होंति भाव ।
अह तुम्ह केम लग्गइ मलिन्नु पर हुप्पुत्ति दुव्वसणि खिन्नु ।

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१ C adds इय भविसयत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसत्तकमलसिरिसंगमलाहवण्णणो णाम बारहमो संधी परिच्छेओ सम्मत्तो ॥

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥
दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
अन्नुवि संदिट्ठु नराहिवेण नरवइपोयणपरमेसरेण ।
सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
महएविहि सा हियवइ पइट्ठ पट्टवि मग्गेविणु गुणवरिट्ठ ।
अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
चरपुरिसिं केण वि कहिउ तासु पट्टवि पुज्जिवि नरवइहिं पासु ।
तं वयणु सुणेविणु पत्थिवेण धणवइहिं सम्मुहुं जोइउ निवेण।
भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।
अम्हइं चिंतेविणु संपहारु जाणेविणु नियपरिवार चारु ।
सम्माणि दाणि अहवइ नियाणि उत्तरु देव्वउ तुम्हहं विहाणि ।
घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
पसरिवि वित्थारें सहुं खंधारिं आवासिउ वाहिर पुरहो ॥ ४ ॥
दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
सहुं अन्नहिंमि सक्कसामंतहिं थिउ मंतणइं राणओ ।
नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।
पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
अच्छउ जं तं चिंतिउ विसालु खणमित्ति अण्णु पडिवल्लु कालु ।
अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
एवहिं कउ निव्वुइ होइ ताम सो खलु खरि वइसारिउ न जाम ।

१ B पुहमी

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥

दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
अन्नुवि संदिट्ठु नराहिवेण नरवइपोयणपरमेसरेण ।
सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
महएविहि सा हियवइ पइट्ठ पट्टवि मग्गेविणु गुणवरिट्ट ।
अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
चरपुरिसिं केण वि कहिउ तासु पट्टवि पुज्जिावि नरवइहिं पासु ।
तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण।
भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।
अम्हइं चिंतेविणु संपहारु जाणेविणु नियपरिवार चारु ।
सम्माणि दाणि अहवइ नियाणि उत्तरु देव्वउ तुम्हहं विहाणि ।

घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
पसरिवि वित्थारें सहुं खंधारिं आवासिउ वाहिर पुरहो ॥ ४ ॥

दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
सहुं अन्नहिंमि सक्कसामंतहिं थिउ मंतणइं राणओ ।
नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।
पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
अच्छउ जं तं चिंतिउ विसालु खणमित्ति अण्णु पडिवन्नु कालु ।
अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
एवहिं कउ निव्वुइ होइ ताम सो खलु खरि वइसारिउ न जाम ।

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१ B पुहमी

जेण कयावि कहिंमि परचक्कहो वयणिं न उच्छलिज्जए ॥
केणवि अणिउत्तिं चंचलधुत्तिं सन्निय माय महासइ ।
न कहिज्जउ पइपुत्तहो सवजणसुत्तहो तोरि वसिज्जउ मइं वासइ ॥
हउं सुट्ठु वियक्खणु वुज्झमि लक्खणु अन्नमहिल न मो रुच्चइ ॥
थिय हियइं धरेप्पिणु तुण्हि करेविणु उत्तरु किंपि न वुच्चइ ॥
मुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
ताइं वि अवियप्पिं वहुकंदप्पिं पेरिवि दुम्मइ पेसिया ॥
तहि वुद्धि करंतिहि जारु धरंतिहि फलु संवज्झइ जेहओ ।
जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुडु तेहओ ॥
धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
अहो धणवइ तुहुं वहुवुद्धिवंतु पहुपंगणि किं जंपहि अजुत्तु ।
सहमंडवि पर सो चवइ एस जो परवलि भिडइ कयंतु जेम ।
जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्टवंधु ।
जो वइरिवरंगणहियसल्लु समरंगणि जो मुहलोहमल्लु ।
तुहुं पुणु नरनाहहो जइवि मन्नु वाणियउ वुत्तु पुणु काइं अन्नु ।
तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।
आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निट्ठुरियवयणु ।
अहु दिट्ठु तुम्हि आयहो अगन्नु वाणियउ वुत्तु पुणु काइं अन्नु ।
घत्ता । कुलकित्तिविणासणु मइलियसासणु किं वुल्लाविउ एहु खलु ।
नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
दुवई । एक्कुवि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।
अन्नुवि नियजणेरु परिणिंदिउ हुववहु जिह पलित्तओ ॥
अहु एहु सुट्ठु दूरयरि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
मइं मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्टवंधु ।
सहमंडवि मइं उल्लविउ एम हउं परवलि भिडमि कयंतु जेम ।
हउं वइरिवरंगणहियसल्लु समरंगणि हउं मुहलोहमल्लु ।
अहु अन्नुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
नीसारिवि घल्लहो धरहु वारि परिवारहो एउ पयावहारि ।
जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

जेण कयावि कहिंमि परचक्कहो वयणिं न उच्छलिज्जए ॥
केणवि अणिउत्तिं चंचलधुत्तिं सच्चिय माय महासइ ।
न कहिव्वउ पइपुत्तहो सवजणसुत्तहो तोरि वसिव्वउ मइं वासइ ॥
हउं सुट्टु वियक्खणु वुज्झमि लक्खणु अन्नमहिल न मो रुच्चइ ॥
थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तरु किंपि न वुच्चइ ॥
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तहि वुद्धि करंतिहि जारु धरंतिहि फलु संवज्झइ जेहओ ।
जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुडु तेहओ ॥
धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
अहो धणवइ तुहुं वहुवुद्धिवंतु पहुपंगणि किं जंपहि अजुत्तु ।
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जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्टवंधु ।
जो वइरिवरंगणहियसल्लु समरंगणि जो मुहलोहमल्लु ।
तुहुं पुणु नरनाहहो जइवि मल्लु वाणियउ वुत्तु पुणु काइं अन्नु ।
तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।
आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निट्ठुरियवयणु ।
अहु दिट्टु तुम्हि आयहो अगल्लु वाणियउ वुत्तु पुणु काइं अल्लु ।
घत्ता । कुलकित्तिविणासणु मइलियसासणु किं वुल्लाविउ एहु खलु ।
नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
दुवई । एक्कुवि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।
अन्नुवि नियजणेरु परिणिंदिउ हुववहु जिह पलित्तओ ॥
अहु एहु सुट्टु दूरयरि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
मइं मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्टवंधु ।
सहमंडवि मइं उल्लविउ एम हउं परवलि भिडमि कयंतु जेम ।
हउं वइरिवरंगणहियसल्लु समरंगणि हउं मुहलोहमल्लु ।
अहु अन्नुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
नीसारिवि घल्लहो धरहु वारि परिवारहो एउ पयावहारि ।
जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

4. The second word महामइ is a Karmadhāraya and should mean 'a great plan.' Translate–for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिसुओ वि गउ (instead of गयउ) सेरिहि. The meaning is 'Paukayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायरदीवि of the text. That is the real name of the island.

8. जणणिहिंतणइं should rather be read as one compound word. cf. ताइतणिं तहितणिय in I. 2 and I. 8.

9. रत्रि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्द, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. भामरि देवि—Having given a turn, i. e. having gone round.

समउ आहासिवि-समयं आभाष्य Muttering formulas of faith.'

9. सहुं कंतिहिं—Together with his wife' i. e. whom he is going to marry at that place.

10. पइ मेलेव्वउ सज्जणविंदहो—You should unite him with his people.' That is what is meant; but the word is सज्जणविंद and not सजणविंद. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive=उत्थाय.

3. उट्ठइ etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.

6. सा तउतणिय etc.—That blessed one of sweet words belongs to you.' तउतणिय is predicate. धणिय-धन्या or प्रिया. Or धणिय may be regarded as predicate.

7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउकेरउ with which सेरउ rhymes) has lent a helping hand.

तउकेरउ and तउतणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.

8. तं वायंत करइ साहारणु—The subject is माणिभद्द. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारणु. संवरणम्.

जाणइं—should rather be जाणमि. For evidently with एउ begins the speech of Bhavisa.

5. The comparisn of the row of hair on her stomach (which In poets are so fond of describing) with a line of ants is certainly original. least it is not classical and therefore hackneyed.

व and नावइ—Double comparative particle is due to metre.

7. किड्मज्झउ—Is to be read as किममज्झउ. The उ in the body of the w is hyper-Apabhraṃśa ! 'The leanness of the waist is measured by the sp of the hand.'

8. तिवलितरंगइं—Is evidently Instrumental. To be explained (1) either due to a fem. termination applied to a masc base, (2) or as that legitimat ending added to तरङ्ग which is to be regarded as feminine, according to Hem IV अपभ्रंशे लिङ्गमतन्त्रम्. 'The naval with the riply folds, looks like floode water with a whirlpool.'

11. Read सरलंगुलि, सरेह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवहिठवकंठि ought to be उयहिठवकंठि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमाउल=रम्य. उल appears to be a common termination, although not so common perhaps as इल्ल.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडक्खचक्खुविक्खेवि instead of कड......विखेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6. She does not know by what name or attribute (विसेसण) she shoulc address him.'

8. Perhaps we have to read दंसणायास instead of दंसणायाम. But even if we retain °याम, विओहिं certainly ought to be changed to विहोएं.

9. 'If you are thinking about the formalities of entering the house.' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचक्खणसवइं. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सवन्नमेणभिंगार is a jar, beautifully coloured, made of lac or wax.

1 and 2. All the words in इं are instrumentals of feminine bases, to be construed with तया and connected with जंपिज्जइ. 'It was so said by her who' etc.

3. परपेरियमणाइं-परप्रेरितमनसा.

5. Construe सुद्धि परिप्फुडमाणहो महु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सव्वु तं होसइ—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइं and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताइं and to be construed with बेवि-they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमग्ग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइन्नराओ—The king of demons.' The derivation is rather involved. अराइन्न would appear to presuppose an अरात्रिज्ञ—Those who know night', i. e. nightly beings. The reading of B अराइंणराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यराज.

2. Construe the latter half—सुप्पहूवाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंटट्टहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूल्लतामंगुरावत्तंगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंडलग्ग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्गिफुलिंगुद्दरिंतु—Giving out sparks of Fire.'

2. हुरुट...दरिसावणु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

1 and 2. All the words in इं are instrumentals of feminine bases, to b construed with तया and connected with जंपिज्जइ. 'It was so said by her who' etc

3. परपेरियमणाइं-परप्रेरितमनसा.

5. Construe सुद्धि परिप्फुडमाणहो मइ अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

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XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

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5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइत्तराओ—The king of demons.' The derivation is rather involved. अराइत्त would appear to presuppose an अरात्रित्र—Those who know night', i. e. nightly beings. The reading of B अराइंणराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यराज.

2. Construe the latter half—छप्पहूवाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंटहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूल्तामंगुरावत्तगात्र—His body possessing eddies of the curled brows.'

10. वसुनंद is apparently the name of the weapon. मंडलग्ग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्गिफुलिंदरिंतु—Giving out sparks of Fire.'

2. कूरट...दरिसावयु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

14. 'She was bestowed in the hands of Bhavisa.' ... is the caus... root दे and means 'caused to accept.'

15. Perhaps to read ... The content requires it. But it occurs this form too frequently to be a mistake and may be regarded as ...

XXII The two thus united went together to the Jina temple and return home performed auspicious ceremonies. They then lived happily togethe...

1. The words ending in इ in this and the following two lines are N... plurals to be construed with ... which, although it refers to Bhavisa and wife, is neuter, according to Aphh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bee...

4. The first half is badly printed. Read instead ... -Goi... round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelv... continuous years.

11. Read ... of the text is due to the scribe's ignorance of Apbh.

SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcami for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

I. This Kaḍavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणमइय—An adjective of सुयपंचमि. The reading of B गुणुण्णइय is preferable. गुणोन्नतिका श्रुतपंचमी

2. सुवपंचमि and सुयपंचमि are identical. The change of य to व, as in सुय and सुव for सुत. चिन्तवइ, हियवइ.

4. 'A wonderful story commenced etc. (happened) in Gayaüra, where Kamalasiri was'.

विचित्तपया—विचित्रपदा. in the line is metrically faulty, as the word सिरि which is compounded with गयउर, has to be read in the first half. Separate the two words as सिरि and गयउरि.

5. Read दुक्खमहण्णवि and सित्ती separately and not as one word as in the text.

6. वायसु उड्डावइ—Causes a crow to fly away, This belongs to the provinc... of folklore. The belief is prevalent even today amongst uneducated and villag... women, who, when a relative is on a long journey, cause a crow to fly (o... course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāṭhi उडग उडग काऊ तुझे सोन्यानं मडविन पाउ.'

7. For रडि read उडि. A carelessly written उ can be mistaken for a र.

7. Separate सुहसोवाणपंति and फलमोक्खहो. The text has wrongly comb them. The two phrases are parallel—सा सुक्खहो चिन्तिकामवेइ and (सा) मो सुहसोवाणपंति. Read सुहसोवाणपंति फय मोक्खहो.

8. 'It is observed both by good men who have retired (from life) by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasti pleasure, ought to know first the manner of fasting.' जाणेविणु is here eviden used in the sense of जाणिव्वउ.

IV Details of the observance of the vow are then given. It begins b a half-fast on the Caturthi and ends also by a half-fast on the Ṣaṣṭhī.

1. Construe एक्काहारु तव तन्हइं करिवि, चउत्थिअ–वरन्हइं छमरिव्वउ. तव thus become a second object of करिवि, and तन्हइं an Instrumental used as an adverb.

3. रयणि वसिवि—Having passed the night apparently in wakefulness'.

6. अछिज्जहि सुहझाणु समारिवी—You should live exercising tranquil comtemp-lation.'

9. ताद्दिगु—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate कर from मउलि.

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. परीस for परीसम. Jacobi reads °परीसम-संती.

5. Read अखलिय° सासणभत्ती instead of सासणिभत्ती. The latter would perhaps be taken as an *aluk* compound and therefore give a highly sanskritised colour to the expression, which is unnecessary.

8. पुत्तप्फलु—The doubling of फ is perhaps due to metre. Cf. परव्वसाइं V 5 in the first Sandhi and note thereon, compare पत्तिस्समाण, पुव्वक्किय, उत्तारि etc.

10. दीणहिं—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine सिव and सासयसहनिलउ

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return,

7. Separate सहसोवाणपंति and कयमोक्खहो. The text has wrongly combi[ned] them. The two phrases are parallel—सा सुक्खहो चिन्तिकानवेइ and (सा) मोक्[खहो] सहसोवाणपंति. Read सहसोवाणपंति कय मोक्खहो.

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XIX The company of Bandhuyatta approach the tree and find there young man and his wife. They return to their master and tell him they have seen a god and his wife. He approached them, together with people and is ashamed to stand before Bhavisa.

3. कन्नोसनिय वायहिं should be read together. 'With words whispered in ear.' Cf. कन्नोसनइ in I 13,10.

4. बंधुयत्तहो has to be read only with a slightly nasalized व, in order suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sk you please go quickly to see him.'

6. उत्थल्लिउ—'Surged up i. e. moved outwards'.

9. ताए may be construed either with the preceding clause as ताए पिक्खिवि-तस्यास्तव् (भयादिकं) दृष्टा, or with the following as बंधुअत्तु ताए लज्जाभरेण etc.— greatly ashamed of her.'

10. Join मसि and खप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काछु किम सेविउ—'How did you pass your time.'

10. इहलोयपहो...दोहउ-The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्हइ...दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have geninue forms like घणवइहि before.

5. तं न नट्ठु—That indeed is not lost, which is found (lit. received) again.' वलिवि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāti वळी.

6. सव्वहंमि किलेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधामलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

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5. पच्छन्नइं is to be read as if it were पच्छन्नइ for metre.

8. नियसहएस वलंतहिं—Returning to their own countr. Perhaps नियसहएस! is as much as स्वदेशं, the ह being sporadic.

II How the company think of various things, the pleasures of hom the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandh yatta and so on.

1. सएसहो is the right word for Sk. स्वदेशस्य. The सहएसहो of I 10 and els where appears to be due to metre. The genitive is governed by संभरिवि, as it original Sk. संस्मृ does.

3. ओवाइय-Carried away by storm'? तरेसहं for नरेसहं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोसण देवि-Having made a (proud) proclamation'?

8. च्छेयहो अप्पणउं etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. मुक्कबंध etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. लइय पवण—They took wind.' कंडवइ is the head of the sailors.

5. भविसाणुरूव—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विज्जाहरकरणु—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāṭhī, counterpart of it, म्हणून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विहिवलगु—Turn of fortime,' i. e. fortune.

10 Construe सुहि, जाहि अंगि अणंगु रइ माणइ, तुम्ह को पहिउ आणइ—Who wo[uld do] harm to you, in whose body love delights in residing?'

12. सुहिपणजणभाणंदजणरेउ—One जण is redunndent here. Should we re[ad] instead of जण? That would remove the redundency.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as bei[ng a] mean and sinful man.

3. दोण्हिउ—The ण्ह perhaps has been misread for ण्ण. The Jain man[ner] of writing both the letters is so much alike that such a confusion is notun us[ual].

5. Read दरइ साणु गरइ गह.

6. पउराइं for पउरं. The न however can be explained as a representative क through अ, which latter becomes न by the influence of the preceding ं. प पउअ, पउन.

7. The sentiment expressed is rather vulgar, but thereby the poet mea[ns] to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)'?

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit siucide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्थनिवारणि—Here again confusion between च्छ and त्थ. Read सइच्छ-निवारणि. 'Is there anything to blame if I try to satisfy my desire'?

6. मरण सरणु आवग्गइ—Is as much as मरणु आवग्गअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सलिल आवत्तइं together. गहिरीजंति is the same as गहिरिज्जंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः वोइवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्थ and ओणामियमत्थ are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

10 Construe छुद्धि, जाहि अंगि अणंगु रइ माणइ, तुज्झ को पहिउ आणइ--Who would harm to you, in whose body love delights in residing ?'

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5. Read इयरु साणु गरुड नरु.

6. पउत्तइं for पउइं. The त्त however can be explained as a representative of क through अ, which latter becomes त्त by the influence of the preceding उ. पउक, पउअ, पउत्त.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

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XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1. कमलहिं—The anuswāra is sporadic and the इ is only the Jain way writing the short ऍ: so that the form is to be regarded as being कमलहे Gen. si Our edition always represents short ए by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed his parents with laden heart in silence.

1. परुप्पर see परोप्पर supra.

2. सहियरि campare Guj. सहियर. To be derived from Sk. सहचरि, the इ of being due to attraction. The word सहि-सहि also perhaps might have influence the phonology of सहियरि.

4. वीरचरिउ for वीरचरीउ.

5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जपाण—a palankin or Meṇa ?

2. पढम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरनिलयाहिं.

6. Construe विणउ करेवि, आसण्णए नेवि, एह तउ सासु (इअ) सन्नइं पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सरूवा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendents to take the bride to her apartments.

1. अणुज्जें through अणुज्जुअ from अनृजुक. Jacobi reads अणज्जे, which rhymes closer with अलज्जे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविसाणुमइ—Bhavisāṇumai appears to be the same as Bhavisāṇuruvā in VII 3, 6., the name of Bhavisa's wife.

1. कमलहिं—The anuswāra is sporadic and the इ is only the Jain way of writing the short ए: so that the form is to be regarded as being कमलहे Gen. s. Our edition always represents short ए by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परुप्पर see परोप्पर supra.

2. सहियरि campare Guj. सहियर. To be derived from Sk. सहचरि, the इ of being due to attraction. The word सहि-सहि also perhaps might have influenced the phonology of सहियरि.

4. चीरचरिउ for चीरचरीउ.

5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जपाण—a palankin or Meṇa ?

2. पढम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरमिल्याहिं.

6. Construe विणउ करेवि, आसण्णए नेवि, एह तउ साउ (इअ) सन्नइं पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

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XII Kamala asked him what had happened to his brother, and he rep that the latter had gone to another country. Kamala of course did not bel in it and became more disconsolate.

3. केणउं—Compare Marathi केणं–A treasure, a hidden store.'

8. समुव्भियवाहिहिं is an attributive Instrumental.

अद्दवहि and ज्ञि should be read separately.

त्रिणिगय and पाहिहिं should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियहुः क्षणदिवस—A day of festivity, a holiday.' Comp. Marāth सणदिवस or सणवार.

7. सयणसयदंह सयण—Relations of all people.' In the first word, it should be merely जण and सयण.

10. घणु वरिसिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोम्मियमणु is the same us दुम्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वद्धवणउ नछज्जइ—Why he does not stop the festivity.' People begin doubt the wisdom of Dhaṇavai. This talk, as the next line indicates, took place in the courtyard of Daṇavai's house and hence it was heard by him and Saruva.

9. आएं मंड्डइ.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had bone to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवइंतरि is the correct word.

5. Read अम्हहं and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marāṭhī पैज. The other word पैन is from the same Sk. word, but through another Prakrit word viz. पइन्न.

8. सक्को-शाकः. The second सक्को means शक्तः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि वइंसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

would be celebrated. Dhaṇavai then begins to make preparations f son's marriage.

4. Read सा अमियेण instead of साअमियेण.

5. तव सौभाग्येन जनः मुकुलितः appears to be the sense. पोमाइय Denomina from पोम, Sk. पद्म.

9. 'Tell me, how I should entreat her ?

16. Read विवाह किय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माइय is evidently fr सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक दुवक महाय नरवइहिं चित्ति सम्माइय. The reference is to two sons of a Brahmin that h *endeared* themselves to the King. But the original sense appears to supported by III 14, 2 which runs—इत्थु वि हत्थिणयरि सम्माइवि. This mea 'to be inside, in the interior. Cf. The bridge between the two so appears to be supplied by II 13,5 which reads हियवइ जाहु न सम्माइज्जइ-If you ca not enter into one's heart i. e. endear yourself to him.'

XX Bhavisāṇurūvā was in a difficulty. She did not know whether he husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to pro· long her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equiva· lent. But सज्ज or सज्जि and किय means सैव किया (तया प्रतिपन्ना), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभूमि for सइएसभूमि. Metre requires the dropping of इ. Note the Acc without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानर, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंबिय and धीरिं together.

3. 'He speaks words that touch the heart.'

4. वित्तकलत्तवत्त-वित्तकलत्रवार्तां—The suffixless Accusative.

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3. I had feared that about yourself, which, (one desires), should fall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), was brought by Bandhu and who was now being married to him. Bha then goes to the king with a present.

4. तहे would be preferable, although तह is not quite wrong.

5. Combine छहमंगलज्जण and जणियायहहो. आयह is as much as मंगल or छ. Does आयह here represent आयार—Ceremony? Anointment of the bri with fragrant oil is part of the preliminaries of marriage.

8. पियछदंरि महएवि सणाहहो should be read as one word.

11. न एणवि महु संबंधु अत्थि सहु केणवि—Is एणवि to be taken with केणवि, just lik Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पइसारवारु is प्रतिसारद्वार the mainentrance; same as प्रतिहारद्वारम्.

5. तथु पच्छन्नु करेप्पिणु—Means 'incognito'.

7. Read हकारउ in place of हुकारउ. Jacobi also read हकारउ. Cf. Marāṭhī हाकारणें, हाका मारणें.

9. कित is किं ति or किं तद्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तउ-वृत्तम्—Compare Marāthī वितणें, बेतणें.

3. वयणि दिढु होज्जहो—Be firm in your talk.' वयणि-वचने (वदने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. वहलतरुतंडवि is only a synonym of वणगहणि. For. तंडव compare Marāṭhī ताण्डा.

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XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ला-हरणि. वहु and अनवल्लि० is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणि. He has आहरणेहिं.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

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3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ला-हरणि. बहु and अनवल्ल° is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणिं. He has आहरणेहिं.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

Compare जइ पढमउं जि हुंउ ढुहुं एहउ II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'wo Cf. Hindi पेनणा.

3. तडकिउं—Tightly, sitting closely on the body.' Compare Mara तटतटित कंचुकि.

4. Read कंबु कंठ कंदलिए रवन्नउं—The conch-shaped neck appeared beauti on account of Kandali. Jacobi's ms. has failed him here, as at several othe places. He reads कम्बु कन्दलि प......रवन्नउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नज्जइ does not make good sense. तज्जइ of Jacobi's edition would 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This d not make quite a satisfactory sense. Jacobi's text is mutilated. He l किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, thoug he is not sure of it.

10. आयड्डउ appears to mean something like आनन्द.

XIX Dhaṇayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्खपक्खविक्खेविं—Kamala casts at Saruvā a withering glance.'

6. जइ परचारु लहइ-यदि प्रचारं लभते. Better to separate as जइ पर चारु लहइ–If she is pleased,

11. वालिवि-वलिवि. The lengthening is metricausa.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ला-हरणिं. बहु and अनवल्लं is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणिं. He has आहरणेहिं.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

X. The King gives vent to his delight and is astonished that he [illegible] recognised him before. He is reminded of Bhavisa's [illegible] [illegible].

[illegible] Read [illegible] in place of.

[illegible] The King then holds Dhanavai and Bandhu as prisoners [illegible]. He then calls together the leaders of the [illegible] [illegible] of both Dhanavai and Bandhu.

[illegible] Perhaps to read [illegible]?

[illegible] [illegible] appears to be the sense,

[illegible] them, what should be done with the two. [illegible] [illegible] that Dhanavai should be saved.

[illegible] 'the excess of.'

[illegible] from his position, (lit. splendour).

[illegible]

[illegible] or not minding the king.' [illegible] [illegible] himself (his great family etc.)

[illegible] king to lead to the position and [illegible] [illegible] without punishment. They also, [illegible] [illegible] the faith.

[illegible]

[illegible] the leader of people [illegible]

[illegible]

meaning also is obcure. If we stick to our reading विसुहिं पउरि जणणिं वंचारिय, a slight change viz. separating वंचारि and य, the meaning of the two would be 'Lord! I do not get peace of mind due to people, so long as pe[ople] are averse, and my father (जणणिं loc.) is in prison' (वंचारि from वंचयइ or वंचा...

11. अणुज्जुअवित्तिहिं of our Mss. is better than Jacobi's अणुज्जुअधित्तिए wh[ich] (धित्ति) makes no sense. The king compliments Bhavisa on his straig[ht]forwardness. उज्जुअवित्ति-ऋजुकवृत्ति. In the latter half read, with Jacobi, पउ वि-...

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhavisāṇuruvās fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read चरउरित, with Jacobi, for वरउरित. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे.

13. इक्कम्मुइ-एकमुखः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate वेन from सिद्धि.

7. अइ रइ should be read separately. अत्य विनासिक (वैनासिक i. e. बुद्ध?) गमे रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मउद्दि

4. Construe जाम्व न विसज्जइ ताम्व य अन्नुवि किंपि सुणइ सुणउ विन्नवइ. 'Before dispersing, I have to make another request.' Jacobi reads पि मणइ separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अण्णु विजं ... (which by the by is metrically faulty), presupposes some clause.

meaning also is obcure. If we stick to our reading विसाहिं पउरिं जणणिं वंधारि a slight change viz. separating वंधारि and य, the meaning of the two would be 'Lord! I do not get peace of mind due to people, so long as are averse, and my father (जणणिं loc.) is in prison' (वंधारि from बंधगृह or बं

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2. Combine नरवइ and निवइ. It is a Compound.

7. This and the following two lines contain similes, some of the really good. e. g No body dared look at her, as at the wrathful eye a Master.'

9. Text hopeless. Separate फाडियनित्त and चीर. The latter is no doubt ची as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeles Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory) although the best of women (वरंगण), her best limbs were sweating; althoug simple मुग्ध (another sense 'foolish'), yet she was full of thought; althoug without collirium (निरंजण), yet she was of enticing beauty (रंजण-सोह).

VII. She elicits applause from all. The Kancuki appeases her an the King banishes Bandhu and Saruvā and calling Kamalā pays her respec Dhaṇavai then goes home with Kamala and the young couple.

4. एहु does not suit. पहु (joined to परिवार) of Jacobi's edition suit better.

Jacobi's edition here wants several words and two complete lines betwee होइ and भडारिण, which are found intact in our text. He has expressed hi opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got It is तेण वि गम्पि निवहो पोयणपुरे। कहिय वत्त तहिं थक्कु विहुरहरे.

VIII. Dhaṇavai then celebrates the first entry of the young coupl into his house.

3. भावयत्ता is perhaps another name of भविसयत्त's wife. We have had भविसाणुरुवा and भविसाणुमइ before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; लहि peahps might be dropped.

3. The words are badly split up. Read सा वि समउ वरविलयहिं.

X The two then go to rest in their richly decorated bedroom (which is described).

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12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

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4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in 1. 28 as being a metre liked by wise men भुअंगो बुहारंजणो नाम छंदो.

6. हुस्सारमुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into हुस्सार-मुग्गा and आयवत्ता meaning हुसार-मुद्रा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of सालिभत्तं, the following of घयं, the next one of कब्बरा and पप्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! मुग्गाः can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सुराइंहि हहिएहिं जित्तंपवित्तं वरं आहरीयं सइं देइ दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some-especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिएहिं from a real दहिएहिं. The same is the case with आहरीयं and आमुरीयं. A carelessly written or read म gives ह. The same might be said of ज and ळ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after च्छ and त्थ.

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18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत Pr. एअ. The regular Prakrit is ए and Apbh. एइ according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

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5. [illegible] should rather have been [illegible].

7. णवबहु —Jacobi reads णववहु 'Our new bride'.

9. [illegible] a misreading for [illegible] i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.

11. [illegible] - Harobala, through grandfatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus face, although I should not.' (line 12).

19. Separate चि and अणवस्नं - Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read पुत्त and कमार separately, as Jacobi rightly does.

VI. Dhaṇavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read [illegible] which qualifies अगिम. Jacobi's emendation [illegible] (किंपि) [illegible] is not happy.

7. Read [illegible] for [illegible] which is bad splitting up.

11. Again a bad splitting up of words. [illegible] (=पि) [illegible] etc. 'Even if a king does an improper thing, it becomes ([illegible]) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten ? You are still yearning for Saruva and hence you disregard Kamalā.'

11. Combine जं and तर—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read परमम्मवेइ together. 'That she also smiled, is to be connected with भवित्तत्तोवि हसिउ नयणाहिं.

12. Read मणसंखोहिं-मनःसंक्षोभेण.

13. धुअ is alternative form of धीअ or धीद—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयपसहिपक्खवायपरिट्ठहि निरुवमगइत (व?) मालहो. By (kamatā) her who was pleased with Kañcanamālā standing by her side: (Kanacanamālā) who had many (वमाह) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविलास.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Saruva and her son.

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11. Combine जं and तत—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read परमम्मवेइ together. 'That she also smiled, is to be connected with भविसत्तोवि हसिउ नयणहिं.

12. Read मणसंखोहिं-मनःसंक्षोभेण.

13. धुअ is alternative form of धीअ or धीदृ—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयसहियक्खसवायपरितुट्ठहि निरुवमगइत (व?) मालहो. By (kamatā) her who was pleased with Kañcanamālā standing by her side: (Kanacanamālā) who had many (वमाउ) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविलाह.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyaṇapura marchin against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slight and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget wha he had to do for the sake of justice. He proposes that the marriage of Bhavis and Sumittā should now be celebrated.

7. Read घरहु for भरहु.

II In the meanwhile Bhavisa enters in haste, announcing the arriva of Citrāṅga, from the lord of Poyaṇapura in the Sindhu country. The kin receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिवत्तु—Possessed of all the arts and all good virtues.

6. Take आयउ with the previous line, वित्तेगु वारि आयउ. न मुणहं केणवि छले I do not know with what pretext.'

अहिणउ पाहुडु are the words that the King addressed (भडविउ) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपएस for सायरंतरपवेस.

9. Either खन्धारमज्झु or खन्धारिमज्झु.

11. 'To you alone I am not inimical; rest quite assured in Kurujaṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. पिहिमिपाल—Note म for व which is usual in Apbh. phonology. सिमिर for शिबिर, एम for एव, ताम for तावद्, जाम for यावद्. The intermediate forms जाम्व and ताम्व show that the व first became nasalised as वँ and then changed to म. This change is parallel and opposite to that from म to वँ and then to व; e. g. भवर fr. भमर, नवेविणु from नम्, रवण form रम् etc.

13. Join नियपरिवार and वारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Pṛthumati) and other ministers and asks them advice. One of the ministers, Lohajaṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

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16. मज़ु-मान्य:—Although in the good graces of the king, Dhaṇavai af all is a trader.'

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Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

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II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्धुग्घाडु. Jacobi reads उद्धुग्घाडु, which is not preferable to अद्धुग्घाडु—half-open.'

4. Jacobi reads परिवट्टइ=परिवर्तयति for our परिवड्डइ=परिवर्धयति. The same difference,-ट for ड is seen a line below in कट्टहिं and कड्ढहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परियणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्कें-शुष्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is दूअ, read badly. Jacobi has दूअ.

7. From पंचाल धक्कु to end, is object of दिसंइ-points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as chuning monntain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajaṅgha, Kacchāhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वहुह for वसह (वसुधां) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. फिउ भवउं—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.

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1. परिणयणयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परियणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्कें-शुष्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is दूअ, read badly. Jacobi has दूअ.

7. From पंचालु थक्कु to end, is object of दिसंइ-points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as chuning monntain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajaṅgha, Kacchāhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वहुइ for वसइ (वसुधां) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. फिउ भवउं—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.

VIII How Bhavisa goes out for the battle on the back of an elephant

1. तुरंगम जुत्त should be separated.

3. भडछड is badly read for भडथड, which is a standing battle expressi with our poet.

10. This line appears to be left half, at the first sight. But really eve half of these 7 or 8 lines after the Duvaī is an independent line by itself.

12. वणिवावारकिय=वणिग्व्यापारकिया, one word, subject of छड्डिय.

IX. Bhavisa gives orders for the protection of the city and takes lea of his mother, who thinks of the prophetic words of the sage, and wishes th they should come true.

10. Metre requires that we should read पुच्छंतिहिं for पुच्छंतेहिं.

X. He sees his wife who affectionately decorates him with flowers an wishes him success. The king's daughter too sees him with affectionat eyes; he returns her sympathetic glances.

2. The first सइं means सती i. e. इन्द्राणी, the second सइ=सइं i. e स्वयम्.

5. Better to separate चूडामणि and नायसुद.

सुहिसुद and दुरियहं रउद are meant to show contrast. 'He was always agreeable (सुहद) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. माए together. 'Mother-goddess.' Many such are believed in by the Jainas.

6. नियउ adj. of आएस. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhipa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read दूरमलंतु together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no Toraṇa.'

4. Separate पह and सलग्गु.

9. Read पहराउर and अयसमोह separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read कुरुवइं for करवइं. That is the usual from of the word in our edition.

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XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read कुरुवहं for करवहं. That is the usual from of the word in our edition.

2. Read तिलउन्मव..

XVII. The baloon rises up in the presence of the people and reach Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayanandaṇa and Ahinandaṇa. Ahinandaṇa explains to the king and his wife the principles of conduct laid down in the Jain religion.

I. How they go into the Jina-temple and worship the image.

2. One syllable is lacking; it may be त-अहिमित्तउ. Jacobi reads अहिसिंचिउ.

10. इयउ is the same as एयउ-एताः and stands for माउउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्ति.

9. Jacobi reads तं वय परिअंचिवि अणुराएं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तंवयपत्तीं), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण काल्हहोइ (य) कंतितिरिझंतउ. कल्हहोय is कलधौत gold.

IV The five-fold worship–Pañcopacārapūjā–described in detail.

3 Read रिद्धिसमिद्धमणोहरफंसिं.

4. सुरसन्भहिएं–an Adj. of दहिएं; सुरसाभ्यधिकेन. Jacobi reads सुर सन्भाएं and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिएं. He himself is conscious of it; when giving the reference to our passage under सन्भाएं, he places the question mark.

Again दडवडखड of his text makes the metre faulty. Read दडवडरवड as our edition does.

5. Jacobi has two lines more after this line. They are अणुचित्तुन्भवघणुरुपण्णें (Sic)। पित्तुहेयपणासणगण्णे (Sic)॥ सरसइमिट्ठरसहिं जिणु न्हाविउ। कम्मकलंकपुंकुपवहाइओ

They are not required, as, in the Pañcopacārapūjā no other रस are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पित्तुद्देय.

10. झुणि आलत्त–Made a sound.' Jacobi reads कुणि (?).

11. गुमगुमन्तसरमहुरमइन्दहिं वहलकुंदवचकुंदतकुंदहि–Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (महुर for महुअर) humming inside them.' What is तकुंद ?

2. Read तिलउन्भव..

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10. Read अत्थि for अच्छि. For confusion in distinguishing betw त्थ and च्छ see supra.

II. The sage begins to explain. There was king at Kāmpilya an Brahmin. The latter had two sons Suvakka and Duvakka. The minis Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइसगुणण्यमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्थामूल in Jacobi's edition, for मत्थासल, is evidently due to th misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simha ladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महराय etc.—Jacobi reads महराय separately, as a vocative. Not bad. But our महरायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो तं जीवणु अन्नहो दिज्जइ in V 5 below.

8. Read विमलु and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सकेस आस न पूरइ. नउ will mend matters.

6. First word of latter half in Jacobi is जीवलु, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवणोइ which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमलु and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

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5. छहिंसोए—'Through grief for relations.' Jacobi reads छम्भिसोए wh[ich] does not make any good sense here.

7. Read छडुम्मणगंतण for छदम्मणगंतए?

8. Read पिउ राणउं separately.

V The husband however, repenting of his life, wanted to put an end [to] his life. The wife cheerfully agreed. And they died together happily.

1. Combine मरणमहजि and separate दोइउ from it.

VI The two went through various births. The husband became the Yak[sa] Māṇibhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a tim[e] becomes Rohiṇī. She will become Bhavisā's daughter.

2. For वेनिवि read विन्निवि.

8. सोहिणि of Jacobi's edition is preferable, as it avoids repetition. W[e] have already got ससिरोहिणि at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpant (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons छप्पभ etc. and two daughters तारा and छतारा.

8. Our edition rightly reads सयण पणचिय गुंदलइं separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. गोंधळ.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate तिवार from धार.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advices religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it ? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests संपाविय for संभाविय, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. सहितोए—'Through grief for relations.' Jacobi reads सणिसोए which does not make any good sense here.

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SANDHI XXI

Bhavi sayatta resolves to renounce, giving the kingdom to hi
Suppaha. Kamalā and Bhavisāṇurūvā follow him.

I All are grateful to the sage that he told them the story of their pre
births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वड्मइ and रज्जु separately. But it is scarcely neces
to do so. वड्मइरज्जु–the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world
announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who
happy that her son would be crowned king. She now wants to retire.

13. Read पुत्तरज्जु together.

V But Bhavisāṇurūvā would not allow her to go alone. She woul
accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala
Priyasundari and others and tells them his intention of becoming a Jai
mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two तंs in the line, one of them being unnecessary.
3. तित्रिवि—Jacobi's edition has वित्रिवि.
4. Read तित्रिवि for तिण्णवि.
Read सत्थवाय for सच्छवाय.
8. Jacobi's edition lacks one word of four mātrās. दिज्जइ of our edition
suits exactly.

VII The son persuades the father not to renounce the kingdom and
life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.'
Jacobi's edition reads सविंद्देयउवहि परिभासमंत–which is not very clear. He is
therefore obliged to give 'up to the limits of the world' as equivalent
of परिआसंमत; he is of course doubtful.

4. सवंति of our edition is unintelligible. Jacobi's नवंति should be pre-
ferred. Or perhaps समंति is meant. The line then would read capitally. अइ
समंति (समन्ति) चंडमंडलाहिव सेवन्ति चारु अवसरु नियंति. The latter half of the line in
Jacobi (परिवारु) वारु अवसरु नियंति is not so intelligible. Possibly there is a mis-
reading of व for च.

11. Read जो अणिलउ–यः अनिलयः 'houseless.'

13. पउर stands for प्रवर. तव पार्श्वे मम मतिः प्रवरा–I should know better than
you.' Jacobi does not know what to do with पासिउ.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his
younger brother Dharaṇinda that he should become king and himself
(Suppaha) with their other brothers would be his advisers.

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his
Suppaha. Kamalā and Bhavisāṇurūvā follow him.

I All are grateful to the sage that he told them the story of their previ
births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वह्ठमइ and रज्जु separately. But it is scarcely necessa
to do so. वह्ठमइरज्जु–the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world a
announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who i
happy that her son would be crowned king. She now wants to retire.

13. Read पुत्तरज्जु together.

V But Bhavisāṇurūvā would not allow her to go alone. She would
accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala,
Priyasundari and others and tells them his intention of becoming a Jain
mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two तं s in the line, one of them being unnecessary.
3. तिन्निवि—Jacobi's edition has विन्निवि.
4. Read तिन्निवि for तिण्णिवि.

Read सत्थवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्जइ of our edition
suits exactly.

VII The son persuades the father not to renounce the kingdom and
life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.'
Jacobi's edition reads सविहेयउवहि परिभासमंत–which is not very clear. He is
therefore obliged to give 'up to the limits of the world' as equivalent
of परिआसंमत; he is of course doubtful.

4. सवंति of our edition is unintelligible. Jacobi's नवंति should be pre-
ferred. Or perhaps समंति is meant. The line then would read capitally. स्रष
समंति (समन्ति) चंडमंडलाहिव सेवन्ति चारु अवसरु नियंति. The latter half of the line in
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you.' Jacobi does not know what to do with पासिउ.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his
younger brother Dharaṇinda that he should become king and himself
(Suppaha) with their other brothers would be his advisers.

VI They then gc to Gayaura, Tilayadīva, and travel over the sixte seas. Returning to Gayaura again, they find that their children and frien are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निएवि for निवि, and the line becomes flawless both as to metre and sense.

5. Read माल निएवि for मालणिएवि. Jacobi's edition has the right reading.

8. रायहिँ at the end of both the halves is equal to राजभिः (=राज्ञा) and रानैः Jacobi reads ०ह्रहभूअहं for ०ह्रइ रायहिँ and चिंतियरूवहं for चिंतिय रायहं, which also makes capital sense.

VIII. Rayaṇacūla and Hemanjaya are born again as sons of Suvasun· dhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a dear in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इक्कुडवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गलअसत्तगउ. He should either have read गल्यासत्तिग (गुरुकासक्तिगतः) or like our edition गल्यासत्तियउ.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvaṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkaḍa clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suya· pancami now.

1. Join चिंतियसुहनिहाणु together.

7. Jacobi's ध्रट्ठिपुट्ठि does not make as good sense as our तुट्ठि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavi-satta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This addres, and अहो again in line 9 below, amply show that the poem was meant for oral recitation befor an audience of laymen. The often repeated निसुणहुं, अहो णिसु अंचहु of VI ii 3 and such other phrases also corroborate this view.

VI They then go to Gayaura, Tilayadīva, and travel over the six seas. Returning to Gayaura again, they find that their children and frie are all gone.

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4. This line lacks one syllable. Read निएवि for निवि, and the line become flawless both as to metre and sense. Jacobi's edition has the right reading

5. Read माल निएवि for माळणिएवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राज्ञा) and राजे Jacobi reads ०छुइभूअहं for ०छुइ रायंहिं and चिंतियरूवहं for चिंतिय रायहं, which also makes capital sense.

VIII. Rayaṇacūla and Hemanjaya are born again as sons of Suvasun-dhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a dear in love with a roe.

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9 कन्दु for कण्डु
13 परियणु ,, परियणि
मणि व्वहइ ,, मणिव्वहइ
III 4 सललिअ ,, ससलिल
9 मयणुक्कोवणंग० ,, मयणुक्कोवणंगु
12 मयरंदरसि ,, मयरंदरसु
IV 7 अहिसिंचिय फलमंगल० ,, अहिसिंचिय-फलमंगल०
10 जुवाणभावि ,, जवाणुभावि
V 4 दप्पसारु ,, दप्पसाडु
विणयविहेय ,, विणय विहेय
VII 5 पर मट्ठु ,, परमट्ठु
IX 9 वणितणुरुह रहसेण ,, वणितणु रुहरहसेण
X 6 जं पिउ ,, जंपिउ
XI 4 सरूव दुट्ठत्तणु भासइ ,, सरूवदुट्ठत्तणुभासइ
XII 8 एक्कसरीर० ,, एक्कुसरीर०
विहि भायहिं ,, विहिभायहिं
XIII 9 फुड्ड तडवियडपट्टुत्तरिण,, फुड्डतडवियड०
XIV 5 तउ ,, तव
8 करहं तउ ,, करंतउ
वि मण्णिउं ,, विमण्णिउं
13 आसि गहणु ,, आसिगहणु
णवि सउं ,, ण विसउ
XVI 3 णेहमहातरु ,, णेह महातरु
4 कलितरुवरहो ,, कलितरु वरहो
XVIII 7 वहु रइवयणालाउ ,, वहुरइ वयणालाव
XIX 1 पुरिसव्वउ ,, पुरिसिव्वउ
3 सुहपाणिग्गहणि ,, सुहिपाणिग्गहणि
7 अम्हहं ,, अम्हहिं, although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.
XXI 3 चायदायपाडिवाय ,, चाइदाइ etc. But the latter, though a bit obscuring the sense, is not incorrect.
5 नरिंद हो and सहइडविंद हो ,, नरिंदहो सहइडविन्दहो. Jacobi reads नरिन्दो.
7 चोरइं for चोरइ
अणुज्जुअ-त्तकइं ,, अणुज्जु अक्कइ
XXII 12 किं खवयइं ,, किंखवयइं
XXIII 8 तुरिय? ,, तरिव०
तुरिय पसुहाइ ,, तरिवपसुहाइ. Jacobi reads पसुहोइ and doubtfully suggests पसुहा इाइ as explanation. But our reading gives a clear sense 'the people, i. e. the leader and others.'
XXXIV 2 परिसुक्कचाय चक्कलिय० ,, परिसुक्कचायचक्कलिय०
12 महुरसाइं ,, सुहरसाइं
16 कोवि च्छुड ,, कोविच्छुड

SANDHI IV

II 6 मंच्छुड for मं च्छुड
7 विसुरियएणइ ,, विसुरिय एणइ. Jacobi's text lacks some words in the first half of the line.
11 सुक्कंकुसु मत्तगउ ,, सुक्कं कुसुमत्त गउ
III 10 अइसुत्तयमंडइ दुमहो ,, अइसुत्तयमंडइदुमहो
IV 4 संझतेयतंविर सराय ,, संझतेयतंविरसराय
6 वितत्तु ,, वित,
V 3 गय पयहिणंति ,, गयपयहिणंति
14 सउरिसहं ,, सउरिसहो The former would be more in keeping with अवगण्णंतहं
VI 1 सुहिसयणमरणभउ ,, सुहिसयण मरणभउ
5 णिरुद्धपवणुच्छवेण ,, णिरुद्ध पवणुच्छवेण
VII 8 वियप्पएस ,, वियप्पए स
9 पुत्ति चोज्जु ,, पुत्तिचोज्जु also in l. 10 and 11.
VIII 7 ०पुरुसा इव ,, ०पुरुसाइव
रंपि पलित्तइं ,, रंपिपलित्तइं
14 सुरइ समत्तइं ,, सुरवइसम्मत्तइं
16 विहिविसेण ,, विविहिविसेण
णीसइसुद्दुत्थइं ,, णीसद्दसुद्दुत्थइ
IX 2 सुट्ठु रवण्णउं ,, सुट्ठुरवण्णउं

9 कन्दु for कण्डु
13 परियणु ,, परियणि
मणि व्वहइ ,, मणिव्वहइ
III 4 सललिअ ,, ससलिल
9 मयणुक्कोवणंग० ,, मयणुक्कोवणंगु
12 मयरंदरसि ,, मयरंदरस
IV 7 अहिसिंचिय फलमंगल० ,, अहिसिंचिय-फलमंगल०
10 जुवाणभावि ,, जवाणुभावि
V 4 दप्पसारु ,, दप्पसाडु
विणयविहेय ,, विणय विहेय
VII 5 पर मट्टु ,, परमट्टु
IX 9 वणितणुरुह रहसेण ,, वणितणु रुहरहसेण
X 6 जं पिउ ,, जंपिउ
XI 4 सरूव दुठ्ठत्तणु भासइ ,, सरूवदुठ्ठत्तणुभासइ
XII 8 एक्कसरीर० ,, एक्कुसरीर०
विहि भायहिं ,, विहिभायहिं
XIII 9 फुडु तडवियडपट्टुत्तरिण ,, फुडुतडवियड०
XIV 5 तउ ,, तव
8 करहं तउ ,, करंतउ
वि मण्णिउं ,, विमण्णिउं
13 आसि गहणु ,, आसिगहणु
णवि सउं ,, ण विसउ
XVI 3 णेहमहातरु ,, णेह महातरु
4 कलितरुवरहो ,, कलितरु वरहो
XVIII 7 वहु रइवयणालाउ ,, वहुरइ वयणालाव
XIX 1 पुरिसव्वउ ,, पुरिसिव्वउ
3 छहपाणिग्गहणि ,, छहिपाणिग्गहणि
7 अम्हहं ,, अम्हहिं,
although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.
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7 चोरइं for चोरइ
अणुज्जुअ-चक्कइं ,, अणुज्
XXII 12 किं खवयइं ,, किंखवय
XXIII 8 तुरिय? ,, तरिव०
तुरिय पसुहाइ ,, तरिवपसुह
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XXXIV 2 परिसुक्कचाय चक्कलिय० ,,
सुक्कचायचक्कलिय०
12 महुरसाइं ,, सुहरसाइं
16 कोवि च्छुडु ,, कोविच्छुडु

SANDHI IV

II 6 मंच्छुडु for मं च्छुडु
7 विसूरियएणइ ,, विसूरियि एणइ. J
cobi's text lacks some wor
in the first half of the lin
11 सुक्कंकुसु मत्तगउ ,, सुक्कं कुसुमत्त गउ
III 10 अइसुत्तयमंडइ दुमहो ,, अइसुत्तयमंडइदुम
IV 4 संझतेयतंविर सराय ,, संझतेयतंविरसरा
6 वितत्तु ,, वित,
V 3 गय पयहिणंति ,, गयपयहिणंति
14 सउरिसहं ,, सउरिसहो The former would be more in keeping with अवगण्णंतहं
VI 1 छहिसयणमरणभउ ,, छहिसयण मरणभउ
5 णिरुद्धपवणुच्छवेण ,, णिरुद्ध पवणुच्छवेण
VII 8 वियप्पएसु ,, वियप्पए सु
9 पुत्ति चोज्जु ,, पुत्तिचोज्जु also in l. 10 and 11.
VIII 7 ०पुरुसा इव ,, ०पुरुसाइव
रंधि पलित्तइं ,, रंधिपलित्तइं
14 छरइ समत्तइं ,, छरवइसम्मत्तइं
16 विहिवसेण ,, विविहिवसेण
णीसद्दसुदुत्थइं ,, णीसद्दसुदुत्थइं
IX 2 सुट्टु रवण्णउं ,, सुट्टुरवण्णउं

6 गलियगव्व ववसायअणायर for गलियगव्व-ववसाय अणायर
9 मयणाउदीउ ,, मयणाउ दीउ
XIX 2 मउअतूलपल्लंकि ,, मउअतूलि पल्लंकि
3 कन्नोसन्नियवायहिं ,, कन्नोसन्निय वायहि
10 मसिखप्परिण ,, मसि खप्परिण
XX 2 नं दाइउ ,, नंदाइउ
XXII 3 पर इत्तिउ ,, परइत्तिउ
7 वहुवहं मि ,, वहु महंमि
XXII 12 महि सारविय ,, महिसारविय
14 उच्चवरासणइं ,, उच्च वरासणइं
XXIII 4 विसेसविहोएं ,, विसेस विहोएं
XXIV 7 पुव्वकियसुहकम्मि ,, पुव्वकिय सुहकम्मि

SANDHI VII

I 3 कम्मरहो ,, कसमरहो The स म were evidently so read from a badly written ms.
4 विज्जयलिहिय ,, विजय लिहिय
6 बहुवंधइं ,, बहुवंधइ
9 भंडारइं ,, भंडारहिं, latter influenced by the foregoing वहणहिं.
8 नियसहएसु ,, निवसहएसु
II 2 परिवड्ढिय ,, परिवढिय
3 तरेसहं ,, नरेसहं due to careless writing.
4 भविसत्तु ,, भविसयत्तु Metre requires only four syllables.
4 जाएसइ ,, जा एसइ
8 अथुज्जुअजंपणउं ,, अथुज्जुअ जंपणउं
III 10 भणइं ,, धणइं
V 2 कुलंगण गेहहो ,, कुलंगणगेहहो
VI 3 दुक्खमहण्णवि वित्तिउ ,, दुक्ख महन्न विवित्तिउ
5 बन्धुयत्ति ,, बन्धुयत्तु
०दुव्वयणपवित्तिए ,, ०दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिउ ,, बन्धयत्तुचरिउ
IX 3 पोयंनरवरभवणि ,, पोयंतर वरभवणि
6 नियउच्छिहिं ,, नियउच्छिहिं

3 दोत्थिउ for दोच्छिउ
5 साणु गहट्टु ,, साणुगहट्टु
XI 2 सइच्छ० ,, सइत्य०
7 हुअ ,, हुअ
8 सलिलआवत्तइं ,, सलिल आवत्तइं
परम्मुहपत्तइं ,, परम्मुह पत्तइं
9 आसन्नविहुरउज्झावइहिं ,, आसन्न विहुर उज्झावइहिं
XII 7 असंति ,, अ संति
XIII 7 जाणजंपाणइं ,, जाण जंपाणइं
8 ०छनिउत्तहिं ,, ०छनिउत्तइं
वणिविहुइ ... वणि विहुइ

SANDHI VIII

I 2 पवंचुअ विसुद्धमणु ,, पवंचुअविसुद्ध०
II 4 परिहच्छु ,, परिहत्थु
8 सयलसुहि० ,, सयलसुहि०
IV 4 वीरचरिउ ,, वीरचरीउ
V 5 निय वरविलयहिं ,, नियवरविलयहिं
8 अणेय उवाय ,, अणेयउ वाय
9 ०संगिच्छणइं ,, ०संगिच्छइणइं
VII 3 दंसणकोऊहलपिय इत्तिउ ,, दंसणु कोऊहलपियइत्तिउ
7 निहित्तचित्त ,, निहित्त चित्त
9 ताइं ,, ताइ
IX 5 सुरेणुरयपिंजरीउ ,, सुरेणुरइपिंजरीउ
X 3 वणपूरउ ,, वणतूरउ
XI 6 गुज्झावरणगूढसुणिउत्तहं ,, गुज्झावरणगूढ सुणिउत्तहं
XII 8 अद्धवहि ज्जि ,, अद्धवहिज्जि
विणिग्गय धाहिहिं ,, विणिग्गय धाहिहिं
XV 3 एवइंतरि ,, एवइंतरि
5 अम्हहं सिय ,, अम्हहंसिय
XVI 7 दुक्खमहण्णवि ढोइय ,, दुक्ख महन्न विढोइय
XIX 4 सा अमियेण ,, साअमियेण
16 विवाहकिय ,, विवाह किय

SANDHI IX

I 8 तहिं जि महानइ ,, तहिं महानइ
II 1 अवरंविययीरिं ,, अवरंविय धीरि

6 गलियगव्व ववसायअणायर for गलियगव्व-ववसाय अणायर
9 मयणाउदीउ ,, मयणाउ दीउ
XIX 2 मउअतूलपल्लंकि ,, मउअतूलि पल्लंकि
3 कन्नोसन्नियवायहिं ,, कन्नोसन्निय वायहि
10 मसिखप्परिण ,, मसि खप्परिण
XX 2 नं दाइउ ,, नंदाइउ
XXII 3 पर इत्तिउ ,, परइत्तिउ
7 बहुवहं मि ,, बहु महंमि
XXII 12 महि सारविय ,, महिसारविय
14 उच्चवरासणइं ,, उच्च वरासणइं
XXIII 4 विसेसविहोएं ,, विसेस विहोएं
XXIV 7 पुव्वकियसुहकम्मि ,, पुव्वकिय सुहकम्मि

SANDHI VII

I 3 कम्मरहो ,, कसमरहो The स म were evidently so read from a badly written म्म.
4 विजयलिहिय ,, विजय लिहिय
6 बहुवंयइं ,, बहुवंयइ
9 भंडारइं ,, भंडारहिं, latter influenced by the foregoing वहणहिं.
8 नियसहएस ,, निवसहएस
II 2 परिवड्डिय ,, परिवड्डिय
3 तरेसहं ,, नरेसहं due to careless writing.
4 भविसत्तु ,, भविसयत्तु Metre requires only four syllables.
4 जाएसइ ,, जा एसइ
8 अणुज्झुअजंपणउं ,, अणुज्झुअ जंपणउं
III 10 भणइं ,, घणइं
V 2 कुलंगण गेहहो ,, कुलंगणगेहहो
VI 3 दुक्खमहन्नवि वित्तिउ ,, दुक्ख महन्न विवित्तिउ
5 बन्धुयत्ति ,, बन्धुयत्तु
०दुव्वयणपवित्तिए ,, ०दुव्वयणभवित्तिए
8 बन्धुयत्तु चरिउ ,, बन्धयत्तुचरिउ
IX 3 पोयंनरवरभवणि ,, पोयंतर वरभवणि
6 नियउच्छिहिं ,, नियउच्छिहिं

3 दोत्थिउ for दोच्छिउ
5 साणु गइहु ,, साणुगइहु
XI 2 सइच्छ० ,, सइत्थ०
7 हुअ ,, हुअ
8 सलिलआवत्तइं ,, सलिल आवत्तइं
परम्मुहपत्तइं ,, परम्मुह पत्तइं
9 आसन्नविहुरउज्झावइहिं ,, आसन्न विहुर उज्झावइहिं
XII 7 असंति ,, अ संति
XIII 7 जाणजंपाणइं ,, जाण जंपाणइं
8 ०छनिउत्तहिं ,, ०छनिउत्तइं
वणिविहूइ ... वणि विहूइ

SANDHI VIII

I 2 पवंचुअ विछद्दमणु ,, पवंचुअविछद्द०
II 4 परिहच्छु ,, परिहत्यु
8 सयलछहि० ,, सयलछहि०
IV 4 वीरचरिउ ,, वीरचरीउ
V 5 निय वरविलयहिं ,, नियवरविलयहिं
8 अणेय उवाय ,, अणेयउ वाय
9 ०संगिच्छणइं ,, ०संगिच्छइणइं
VII 3 दंसणकोऊहलपिय इत्तिउ ,, दंसणु कोऊहलपियइत्तिउ
7 निहित्तचित्त ,, निहित्त चित्त
9 ताइं ,, ताइ
IX 5 सुरेणुरयपिंजरीउ ,, सुरेणुरइपिंजरीउ
X 3 वणपूरउ ,, वणतूरउ
XI 6 गुज्झावरणगुद्दछणिउत्तहं ,, गुज्झावरणगुद्द छणिउत्तहं
XII 8 अद्दवहि ज्जि ,, अद्दवहिज्जि
विणिग्गय घाहिहिं ,, विणिग्गय घाहिहिं
XV 3 एवइंतरि ,, एवइंतरि
5 अम्हहं सिय ,, अम्हहंसिय
XVI 7 दुक्खमहन्नवि ढोइय ,, दुक्ख महन्न विढोइय
XIX 4 सा अमियेण ,, साअमियेण
16 विवाहकिय ,, विवाह किय

SANDHI IX

I 8 तहिं जि महानइ ,, तहिं महानइ
II 1 अवरंनियचीरिं ,, अवरंविय चीरिं

SANDHI XI

I 4 चरपुरिस for वरपुरिस
14 एकवउ „ एकचउ
II 4 देव सिट्ठि „ देवसिट्ठि
7 अह रइ „ अहरइ
9 देव पट्टणहो „ देवपट्टणहो
III 2 कर मउलि „ करमउलि
13 महल्लतियतंडवि „ महल्ल तिय तंडवि
IV 4 पुन्निमइंदुरुंद० „ पन्निमइंदरुंद०
3 कुडिलवयणपडिवयण० „ कुडिलवयणु पडि-वयण०
12 मंभीसिवि „ मंभीसिवि
18 तहो तंडवि „ तउ तंडवि
V 2 पहु „ महु
7 मडकर „ मडकउ
चडकर „ चडकउ
VI 2 नरवइनियड „ नरवइ नियड
9 फाडियनित्त वीरजय० „ फाडियनित्त-वीर जय०
12 असिरि वि सिरिवित्त „ असिरिविसिरिवित्त
VII 11 सयपियवयणिहिँ „ सियपियवयणिहिँ
IX 2 Drop लहि which is metrically redundant.
3 सा वि समउ वरविलयहि „ सा विसमउ अरविलयहि
X 5 तंबोलकुसुमसुपवित्तइं „ तंबोलकुसुम सुपवित्तइं
XII 10 सुहदूसह „ सुह दूसह

SANDHI XII

II 3 नियसइण „ नियसुएण
5 पडुरवेण „ पडुपडहरवेण
III 8 जयंताण „ जयं ताण
20 इच्छए „ इत्थ ए
25 जत्थ „ जत्त
29 अत्र ससत्तिपमाणु „ अवसभत्तिपमाणु
V 9 सुएवि „ सुएवि
19 वि अणक्खें „ विअणक्खें
20 पुत मजाय „ पुत्तमजाय
VI 3 सामण्णि „ सामण्णु
7 पर तरतणउं for परतउ तणउं
12 पर सव्वुइ छज्जइ „ परसव्वु इच्छज्जइ
VII 8 सुपुत्तगुणकित्तणेण „ सुपुत्त गुणकित्तणेण
11 जंतउ „ जं तउ
VIII 3 वरमम्मवेहु „ घर मम्मवेहु
12 मणसंखोहिँ „ मणिसंखोहिँ
IX 2 ०पक्खवायपरिट्ठिहि „ ०पक्खवाय परिट्ठहि
9 निरुवमगइवमालहो „ निरुवमगइ तमाल्हो
X 2 सा „ मा
7 चिरयालु „ चरियालु
XI 10 विग्गुत्त एण „ विग्गुत्तएण
XII 3 सिज्जावत्ति „ सिजावति
नायमोयपल्लंकतूलि „ नायमोय पल्लंकतूलि
9 पसाहिअं „ पसाहिओ
11 मणिया ओचिम्बिऊण „ मणियाओ चुम्बिऊण
12 ओवच „ ओ वच
XIV 4 चन्दप्पहपाय छित्त „ चन्दप्पहपायछित

SANDHI XIII

I 7 घरहु „ भरहु
III 7 सायरंतरपएसु „ सायरंतरपवेसु
9 खन्धारि मज्झु „ खन्धारिमज्झु
IV 1 ०भयंकर कुरुवकालहो „ ०भयंकरकुरव-कालहो
13 नियपरिवारचारु „ नियपरिवार चारु
V 9 नरवइअलंघु „ नरवइ अलंघु
VIII 6 तुण्हि „ तुम्हि
IX 1 एकवि „ ए वि
2 नियजणेरपरिणिंदए (?) „ नियजणेरु परिणिं-दिउ
XI 2 कोवपडिच्छिओ „ कोविपडिच्छिओ
XII 2 बहुगाढवराहु „ बहुगीढवराहु
भीसिवि(?) „ भेसिवि
XIII 5 पिच्छइ „ मिच्छइ
10 दरमल्हु „ दर मल्हु
11 घर दरमलंतु „ घरदल मलंतु

SANDHI XIV

I 1 परिवट्टियगव्वइं „ परिवट्टियगआवइ
III 5 दुअ „ इअ

SANDHI XI

I 4 चरपुरिस for वरपुरिस
14 एक्कवउ ,, एक्कचउ
II 4 देव सिट्ठि ,, देवसिट्ठि
7 अह रइ ,, अहरइ
9 देव पट्टणहो ,, देवपट्टणहो
III 2 कर मउलि ,, करमउलि
13 महल्लतियतंडवि ,, महल्ल तिय तंडवि
IV 4 पुन्निमइंदुरुंद० ,, पन्निमइंदरुंद०
3 कुडिलवयणपडिवयण० ,, कुडिलवयणु पडिवयण०
12 मंभीसिवि ,, मंभीसिवि
18 तहो तंडवि ,, तउ तंडवि
V 2 पहु ,, महु
7 मडक्कर ,, मडक्कउ
चडक्कर ,, चडक्कउ
VI 2 नरवइनियड ,, नरवइ नियड
9 फाडियनित्त वीरजय० ,, फाडियनित्तचीर जय०
12 असिरि वि सिरिवत्त ,, असिरिविसिरिवत्त
VII 11 सयपियवयणिहिं ,, सियपियवयणिहिं
IX 2 Drop लहि which is metrically redundant.
3 सा वि समउ वरविलयहि ,, सा विसमउ अरविलयहि
X 5 तंबोलकुसमसुपवित्तइं,,तंबोलकुसम सुपवित्तइं
XII 10 सुहदूसह ,, सुह दूसह

SANDHI XII

II 3 नियसुइण ,, नियसुएण
5 पडुरवेण ,, पडुपडहरवेण
III 8 जयंताण ,, जयं ताण
20 इच्छए ,, इत्थ ए
25 जत्थ ,, जत्त
29 अत्र ससत्तिपमाणु ,, अवसभत्तिपमाणु
V 9 सुएवि ,, सुएवि
19 वि अणक्खें ,, विअणक्खें
20 पुत मज्जाय ,, पुत्तमज्जाय
VI 3 सामण्णि ,, सामण्णु
7 पर तउतणउं for परतउ तणउं
12 पर सव्वुइ छज्जइ ,, परसव्वु इच्छज्जइ
VII 8 सुपुत्तगुणकित्तणेण ,, सुपुत्त गुणकित्तणेण
11 जंतउ ,, जं तउ
VIII 3 घरमम्मवेहु ,, घर मम्मवेहु
12 मणसंखोहिं ,, मणिसंखोहिं
IX 2 ०पक्खवायपरिट्ठहि,,०पक्खवाय परिट्ठहि
9 निरुवमगइवमालहो ,, निरुवमगइ तमालहो
X 2 सा ,, मा
7 चिरयालु ,, चरियालु
XI 10 विग्गुत्त एण ,, विग्गुत्तएण
XII 3 सिज्जावत्ति ,, सिजावत्ति
नायभोयपल्लंकतूलि ,, नायभोय पल्लंकतूलि
9 पसाहिअं ,, पसाहिओ
11 मणिया ओचिम्बिऊण ,, मणियाओ चुम्बिऊण
12 ओवच ,, ओ वच
XIV 4 चन्दप्पहपाय छित्त ,, चन्दप्पहपायछित्त

SANDHI XIII

I 7 घरहु ,, भरहु
III 7 सायरंतरपएसु ,, सायरंतरपवेसु
9 खन्धारि मज्झु ,, खन्धारिमज्झु
IV 1 ०भयंकर कुरुवकालहो ,, ०भयंकरकुरुवकालहो
13 नियपरिवारचारु ,, नियपरिवार चारु
V 9 नरवइअलंघु ,, नरवइ अलंघु
VIII 6 तुम्हि ,, तुम्हि
IX 1 एक्कवि ,, ए वि
2 नियजणेरपरिणिंदए (?) ,, नियजणेरु परिणिंदिउ
XI 2 कोवपडिच्छिओ ,, कोविपडिच्छिओ
XII 2 बहुगाढवराहु ,, बहुगीढवराहु
भीसिवि(?) ,, भेसिवि
XIII 5 पिच्छइ ,, मिच्छइ
10 दरमल्हु ,, दर मल्हु
11 घर दरमलंतु ,, घरदल मलंतु

SANDHI XIV

I 1 परिविट्ठियगव्वइं ,, परिविट्ठियगआवइ
III 5 दुअ ,, दुअ

VI 3 न for नं
6 निमडु मंति „ निमडुमंति
VIII 6 निमडु मंति „ निमडुमंति
पक्कुलियवत्तउ „ पक्कलियवत्तउ for Metre's sake.
IX 11 उब्भडभडभिउडिए „ उब्भडभडभिउडि ए
X 5 पइसिवि „ पइसि
11 पिसुण-पवेस-परंपरि „ पिसुणपवेसिपरंपरि
12 अवराहि „ अवराहु

SANDHI XVIII

IV 2 पाहुडइं „ पाहुडइं
7 छदुम्मणवंतए „ छदम्मणवंतए
8 पिउ राणउं „ पिउराणउं
V 1 मरणमहवि दोहउ „ मरणमहव विदोहउ
VI 2 विनिवि „ वेनिवि
8 सोहिणि „ रोहिणि
IX 3 वंदणहत्तिए „ वंदण हत्तिए
X 9 तिवार धार „ तिवारधार

SANDHI XXIX

II 5 नरवइवरु नामु „ नरवइ मरुनामु
6 पिय कमलक्खण „ पियकमलक्खण
9 सो च्छुहेवि „ सोच्छुहेवि
III 1 वरजुवइ निरारिउ „ वरजुवइनिरारिउ
9 तणुइज्जन्ति „ तणु इज्जत्ति
VI 8 वि भाइ „ विभाइ
IX 9 परिक्खणहेउविहत्तिए „ परिक्खण हेउ-विहत्तिए
वंदणभत्तिए „ वंदण भत्तिए
XII 4 जरमरणावत्थ „ जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्भु „ वयदंस-णिनाणिचरित्तिरंभु
11 लोइ विरुद्ध „ लोइविरुद्ध
XIV 4 सायारमणायारि विणिओइ „ सायारम-णायारिविणिओइ

SANDHI XX

II 3 न वि अक्खिउ „ न विअक्खिउ
III 4 जंपिउ जं अलिउ „ जंपिउ अलिउ
12 अज्जुपवित्ति „ अज्जु पवित्ति
V 4 अरिपुरराएं „ with अरि पुरराएं
VI 2 नरि समक्खोउ for नरसमक्खोउ
3 पवण सिनु „ पवणसिनु
VIII 3 गुण कलविहोइ „ गुणकलविहोइ
4 अणुमरण करणु „ अणुमरणु करणु
X 2 उल्लसनिवडणपरिणमाणु „ उल्लस निवड परिणमाणु
3 सोलहआहरण „ सोलह आहरण
XV 3 विन्नावन्नु „ विन्नावन्नु

SANDHI XXI

I 12 तं अतट्ठ „ अंतसट्ठ
IV 13 पुत्तरज्जु „ पुत्त रज्जु
V 9 पट्टु पुत्तरज्जु „ पट्टुपुत्त रज्जु
VI 4 सत्थवाय „ सच्छवाय
VII 3 उवहिपरिहासमंत (?) „ उवहिपरिआसमंत
4 समंति „ सवंति
11 जो अणिट्ठउ „ जोअणि ट्ठउ
VIII 1 किं वहुअए उत्तपट्टुत्तियाइं „ किंवहुअ-त्तपट्टुत्तिय

SANDHI XXII

II 1 रवि नं देखणइं „ रविनंदे खणइं
II 5 पहए „ पहय
आणिए „ आणिय
III 10 अम्बर „ अवर
V 4 दिक्खंकिउ „ णिक्खंकिउ
VI 1 मंदरि „ मंदिरि
VII 4 निएवि „ निवि
5 माल णिएवि „ मालणिएवि
6 तेय पणट्ठ „ तेयपणट्ठ
8 देवलोइ छहभूअहिं „ देवलोइछह रायहिं
मणचिंतियरूअहिं „ मणचिंतिय रायहिं
13 हुउ „ हउ
VIII 5 तवचरण „ तव चरण
IX 3 गय „ मय
8 विहि खंडहिं „ विहिखंडहिं
X 1 चिंतियछहनिहाणु „ चिंतिय छहनिहाणु
6 नियसिवि भरेण „ नियसिविभरेण
XI 7 छतेय पहचूल० „ छतेयपहचूल०

VI 3 न for नं
6 निमन्तु मंति „ निमन्तुमंति
VIII 6 निमन्तु मंति „ निमन्तुमंति
पच्कुलियवत्तउ „ पच्कुलियावत्तउ for Metre's sake.
IX 11 उब्भडभडभिउडिए „ उब्भडभडभिउडि ग
X 5 पइसिवि „ पइसि
11 पिसुण-पवेस-परंपरि „ पिसुणपवेसिपरंपरि
12 अवराहि „ अवराहु

SANDHI XVIII

IV 2 पाहुडइं „ पाहुडइं
7 छदुम्मणवंतए „ छदम्मणवंतए
8 पिउ राणउं „ पिउराणउं
V 1 मरणमहलवि दोइउ „ मरणमहल विदोइउ
VI 2 विनिवि „ वेनिवि
8 सोहिणि „ रोहिणि
IX 3 वंदणहत्तिए „ वंदण हत्तिए
X 9 तिवार धार „ तिवारधार

SANDHI XXIX

II 5 नरवइवरु नासु „ नरवइ मरुनासु
6 पिय कमलक्खण „ पियकमलक्खण
9 सो च्छहेवि „ सोच्छहेवि
III 1 वरजुवइ निरारिउ „ वरजुवइनिरारिउ
9 तणुइज्जन्ति „ तणु इज्जत्ति
VI 8 वि भाइ „ विभाइ
IX 9 परिक्खणहेउविहत्तिए „ परिक्खण हेउ-विहत्तिए
वंदणभत्तिए „ वंदण भत्तिए
XII 4 जरमरणावत्थ „ जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्मु „ वयदंस-णिनाणिचरित्तिरंमु
11 लोइ विरुद्धु „ लोइविरुद्धु
XIV 4 सायारमणायारि विणिओइ „ सायारम-णायारिविणिओइ

SANDHI XX

II 3 न वि अक्खिउ „ न विअक्खिउ
III 4 जंपिउ जं अलिउ „ जंपिउ अलिउ
12 अज्जुपवित्ति „ अज्जु पवित्ति
V 4 अरिपुरराएं „ with अरि पुरराएं

VI 2 गरि समच्चोउ for गयसयच्चोउ
3 पाण सिनु „ पयणासिनु
VIII 3 गुण कज्जविहोइ „ गुणकज्जविहोइ
4 अणुमरण करणु „ अणुमरणु करणु
X 2 उहस्सनिवद्धपरिणमाणु „ उहस्स निवद्ध परिणमाणु
3 सोलहआहरण „ सोलह आहरण
XV 3 विन्नावच्चु „ विन्नावच्चु

SANDHI XXI

I 12 तं अतट्ठु „ अंतसट्ठु
IV 13 पुत्तरज्जु „ पुत्त रज्जु
V 9 पट्टु पुत्तरज्जु „ पट्टपुत्त रज्जु
VI 4 सत्थवाय „ सच्छवाय
VII 3 उवहिपरिहासमंत (?) „ उवहिपरिआसमंत
4 समंति „ सवंति
11 जो अणिलउ „ जोअणि लउ
VIII 1 किं वट्टुअए उत्तपट्टुत्तियाइं „ किंवट्टुअएउ-त्तपट्टुत्तियाइं

SANDHI XXII

II 1 रवि नं देखणइं „ रविनंदे खणइं
II 5 पहए „ पहय
आणिए „ आणिय
III 10 अम्बर „ अवर
V 4 दिक्खंकिउ „ णिक्खंकिउ
VI 1 मंदरि „ मंदिरि
VII 4 निएवि „ निवि
5 माल णिएवि „ मालणिएवि
6 तेय पणट्ठ „ तेयपणट्ठ
8 देवलोइ छहभूअहिं „ देवलोइछह रायहिं
मणचिंतियरूअहिं „ मणचिंतिय रायहिं
13 हुउ „ हउ
VIII 5 तवचरण „ तव चरण
IX 3 गय „ मय
8 विहि संडहिं „ विहिखंडहिं
X 1 चिंतियछहनिहाणु „ चिंतिय छहनिहाणु
6 नियसिवि भरेण „ नियसिविभरेण
XI 7 छतेय पहचूल० „ छतेयपहचूल०

अंकुर–Skt.
अंकुस–अङ्कुश
अंग–Skt.
अंगण–Skt.
अंगण–अङ्गना
अंगरुह–Skt. (=हुत)
अंगार–Skt.
अंगिय–(अङ्गानि)
मज्जणभवणि ताइं तह अंगिय XI 9, 4
अंगुलि–Skt.
अचिंत–अचिन्त्य
अच्चण–अर्चन
अच्चरिय–आश्चर्य
अच्चुय–अच्युत
अच्चुयनाह–अच्युतनाथ a name.
अच्चुयसग्ग–अच्युतस्वर्ग
अच्चुब्भड–अत्युद्भट
अच्छइ–अस्ति B. आछे
अच्छर–अप्सराः
अच्छरिय–आश्चर्य
०अच्छि–अक्षि
अच्छेरय–आश्चर्यक
अजगर–Skt.
अजीव–Skt.
जीवाजीव
अजोएं–अयोगेन (=क्षिप्रं) निहणु नेमि पइं अज्जु अजोएं V 18, 6
अज्ज–अद्य
अज्जवखंड–आर्जवखण्ड
देशविशेषनाम
अज्जा–आर्या
अज्जिय–अर्जित
–आर्यिका
अज्जु–अद्य M. आज, G. आजे
अंचइ–अर्चयति
अंचल–Skt.
अंजण–अञ्जन
अंजलि–Skt.
अट्टहास–अट्टाट्टहास

अट्ठ–अष्ट M. आठ
अट्ठयाल–अष्टचत्वारिंशत्
अट्ठम–अष्टम M. आठवा G. आठमो
अट्ठविह–अष्टविध
अट्ठि–अस्थि M. हड्डी by Metathesis, अठी
अड्ढ–आढ्य
अड्ढाइय–अर्धतृतीय H. अढाई
अणइच्छन्त–अनिच्छत्
अणक्ख–अनक्ष (=अन्ध) एत्तहिं वि अणक्खें XII 5, 19. Jacobi's अनाख्य makes no sense.
अणखुट्ट D–(अत्रुटित)
अणंग–अनङ्ग
अणज्जवखंड–opp. of अज्जवखण्ड q. v.
अणज्ज–अनार्य
अणत्थ–अनर्थ
अणंत–अनन्त
–अनन्तपाल a name.
अणंतवालु–अनन्तपालः
०पालु in Jacobi is a Sktism.
अणरामय–अरतिः
अणल–अनल
अणविहेय– अविधेय
अणसण–अनशन
अणायर–अनादर
अणायार–अनागार
अणाइ–अनादि
अणाइवन्त–अनादिमत्
अणावलेव–अनवलेप
अणास–अनाश
अणाह–अनाथ
अणियन्त D–(=अपश्यन्)
अणिउत्त–अनियुक्त
अणिओय–अनियोग
अणिच्च–अनित्य
अणिट्ठिय–अनिष्ठित
अणिमिस–अनिमिष
अणिल्ल–अनिल्य
अणिहय–अनिहत

अंकुर-Skt.
अंकुस-अङ्कुश
अंग-Skt.
अंगण-Skt.
अंगण-अङ्गना
अंगरुह-Skt. (=हत)
अंगार-Skt.
अंगिय-(अङ्गानि)
मज्जणभवणि ताइं तह अंगिय XI 9, 4
अंगुलि-Skt.
अचिंत-अचिन्त्य
अच्चण-अर्चन
अच्चरिय-आश्चर्य
अच्चुय-अच्युत
अच्चुयनाह-अच्युतनाथ a name.
अच्चुयसग्ग-अच्युतस्वर्ग
अच्चुब्भड-अत्युद्भट
अच्छइ-अस्ति B. आछे
अच्छर-अप्सराः
अच्छरिय-आश्चर्य
०अच्छि-अक्षि
अच्छेरय-आश्चर्यक
अजगर-Skt.
अजीव-Skt.
जीवाजीव
अजोएं-अयोगेन (=क्षिप्रं) निहणु नेमि पइं अज्जु
अजोएं V 18, 6
अज्ज-अद्य
अज्जवखंड-आर्जवखण्ड
देशविशेषनाम
अज्जा-आर्या
अज्जिय-अर्जित
-आर्यिका
अज्जु-अद्य M. आज, G. आजे
अंचइ-अर्चयति
अंचल-Skt.
अंजण-अञ्जन
अंजलि-Skt.
अट्टहास-अट्टाट्टहास

अट्ठ-अष्ट M. आठ
अट्ठयाल-अष्टचत्वारिंशत्
अट्ठम-अष्टम M. आठवा G. आठमो
अट्ठविह-अष्टविध
अट्ठि-अस्थि M. हड्डी by Metathesis, अ
अड्ड-आढ्य
अड्ढाइय-अर्धतृतीय H. अढाई
अणइच्छन्त-अनिच्छत्
अणक्ख-अनक्ष (=अन्य) एत्तहिं वि अणक्खें
XII 5, 19. Jacobi's अनाख्य makes
no sense.
अणखुट्ट D-(अत्रुटित)
अणंग-अनङ्ग
अणज्जवखंड-opp. of अज्जवखण्ड q. v.
अणज्ज-अनार्य
अणत्थ-अनर्थ
अणंत-अनन्त
-अनन्तपाल a name.
अणंतवालु-अनन्तपालः
०पालु in Jacobi is a Sktism.
अणरामय-अरतिः
अणल-अनल
अणविहेय-अविधेय
अणसण-अनशन
अणायर-अनादर
अणायार-अनागार
अणाइ-अनादि
अणाइवन्त-अनादिमत्
अणावलेव-अनवलेप
अणास-अनाश
अणाह-अनाथ
अणियन्त D-(=अपश्यन्)
अणिउत्त-अनियुक्त
अणिओय-अनियोग
अणिच्च-अनित्य
अणिट्ठिय-अनिष्ठित
अणिमिस-अनिमिष
अणिट्ठय-अनिष्टय
अणिहय-अनिहत

अंतरिय–अन्तरित
अंतरिवि–अन्तरित्या
अंतराय–Skt.
अंतराल–Skt.
अंतरिक्ख–अन्तरिक्ष
अंतेउर–अन्तःपुर
अंदोलय–आन्दोलक M. आंदोला
अंध–Skt.
अंधयार–अन्धकार
अंधयारण– „ „
अंधलय–अन्धः M अन्धळा.
अंधार–अन्धकार M. अन्धार, अन्धेर (G. H. also)
अंधारिय–अन्धकारित
अन्न–अन्य
अन्नइय–Our text and Jacobi's reading VI 1, 1. The Deśi I 19 gives तित्तः–तृप्त as equivalent. But this is an Adj. of सवपंचमि and so highly unsuited. To prefer B's reading उण्णइय? See Notes.
अन्नन्न–अन्यान्य
अन्नाण–अज्ञान
अन्नाय–अन्याय
अन्नेक्क–अन्यैक M. आणीक
अन्नोन्न–अन्योन्य
अपत्थिय–अप्रार्थित
अपरज्जिय–अपराजित Sktism
अपवग्ग–अपवर्ग
अपहत्थ–अपहस्त Sktism.
अपार–Skt.
अपाव–अपाप
अपिच्छणिज्ज–अप्रेक्षणीय
अपिच्छमाण–अप्रेक्षमाण
अपुज्ज–अपूज्य
अपूर–अपूर्ण
अप्प–आत्मा M. आप H. आप
अप्पइ–अर्पयति
अप्पए–अर्पयति One expects अप्पइ, but the preceding forms खुब्भए, [illegible] have influenced this one. अप्पेइ[illegible] in the Notes on IV 7, 8 is less correct.
अप्पडिकूल–अप्रतिकूल Sktism or Prakritism
अप्पण–आत्मन् cf. M. आपण G. also
अपमत्त–अप्रमत्त
अप्पमाण–अप्रमाण
–अल्पमान I 2, 5
अप्पसाय–अप्रसाद
अप्पायइ–आपादयति. तणु अप्पाइउ VII 8, 2. See Notes
अप्पाण–आत्मन् M. आपण
अप्पाहइ D–(संदिशति). Hc. Gr. IV 180.
अप्पुणु–आत्मन् Vul M. आपूण
अप्फालइ–आस्फालयति. M. आफळणें
अब्भंजण–अभ्यञ्जन
अब्भंजिय–अभ्यञ्जित
अब्भत्थिय–अभ्यर्थित
अब्भंतर–अभ्यन्तर
अब्भरहुल्ल–अभ्यर्हणीय
अब्भहिय–अभ्यधिक
अब्भास–अभ्यास
अब्भासइ–अभ्यासयति
अब्भुत्थाण–अभ्युत्थान
अब्भुद्धरइ–अभ्युद्धरति
अब्भुद्धरण–अभ्युद्धरण
अब्भोय–आभोग
अब्भोट्ट–a people. See Notes
अभय–Skt.
अभक्ख–अभक्ष्य
अभंग–Skt.
अभोयण–अभोजन
अमय–अमृत
अमग्ग–अमार्ग
अमंगल–Skt.
अमणूस–अमनुष्य
अमरिंद–अमरेन्द्र
अमल–Skt.

अंतरिय–अन्तरित
अंतरिवि–अन्तरित्या
अंतराय–Skt.
अंतराल–Skt.
अंतरिक्ख–अन्तरिक्ष
अंतेउर–अन्तःपुर
अंदोलय–आन्दोलक M. आंदोला
अंध–Skt.
अंधयार–अन्धकार
अंधयारण– „ „
अंधलय–अन्धः M अन्धळा.
अंधार–अन्धकार M. अन्धार, अन्धेर (G. H. also)
अंधारिय–अन्धकारित
अन्न–अन्य
अन्नइय–Our text and Jacobi's reading VI 1, 1. The Deśi I 19 gives तित्तः–तृप्त as equivalent. But this is an Adj. of सवपंचमि and so highly unsuited. To prefer B's reading वण्णइय? See Notes.
अन्नन्न–अन्यान्य
अन्नाण–अज्ञान
अन्नाय–अन्याय
अन्नेक्क–अन्यैक M. आणीक
अन्नोन्न–अन्योन्य
अपत्थिय–अप्रार्थित
अपरज्जिय–अपराजित Sktism
अपवग्ग–अपवर्ग
अपहत्थ–अपहस्त Sktism.
अपार–Skt.
अपाव–अपाप
अपिच्छणिज्ज–अप्रेक्षणीय
अपिच्छमाण–अप्रेक्षमाण
अपुज्ज–अपूज्य
अपूर–अपूर्ण
अप्प–आत्मा M. आप H. आप
अप्पइ–अर्पयति
अप्पए–अर्पयति One expects अप्पइ, but the preceding forms खुब्भए, दुब्भए have influenced this one. अर्पयेत् in the Notes on IV 7, 8 is less correct.
अप्पडिकूल–अप्रतिकूल Sktism or Prākritism
अप्पण–आत्मन् cf. M. आपण G. also
अपमत्त–अप्रमत्त
अप्पमाण–अप्रमाण
–अल्पमान I 2, 5
अप्पसाय–अप्रसाद
अप्पायइ–आपादयति. तणु अप्पाइउ VII 8, 2. See Notes
अप्पाण–आत्मन् M. आपण
अप्पाहइD–(संदिशति). Hc. Gr. IV 180.
अप्पुणु–आत्मन् Vul M. आपूण
अप्फालइ–आस्फालयति. M. आफळणें
अब्भंजण–अभ्यञ्जन
अब्भंजिय–अभ्यञ्जित
अब्भत्थिय–अभ्यर्थित
अब्भंतर–अभ्यन्तर
अब्भरहुल्ल–अभ्यर्हणीय
अब्भहिय–अभ्यधिक
अब्भास–अभ्यास
अब्भासइ–अभ्यासयति
अब्भुत्थाण–अभ्युत्थान
अब्भुद्धरइ–अभ्युद्धरति
अब्भुद्धरण–अभ्युद्धरण
अब्भोय–आभोग
अब्भोट्ट–a people. See Notes
अभय–Skt.
अभक्ख–अभक्ष्य
अभंग–Skt.
अभोयण–अभोजन
अमय–अमृत
अमग्ग–अमार्ग
अमंगल–Skt.
अमणूस–अमनुष्य
अमरिंद–अमरेन्द्र
अमल–Skt.

अवत्थु–अवस्तु
अवबोह–अवबोध
अवमाण–अपमान
अवमाणइ–अवमानयति
अवयरइ–अवतरति
अवयव–Skt. संझावयव नाइं नह तम्बिर V 9, 11. The parts i. e. rays of the evening twilight.
अवयार–अवतार
अवयारिय–अवतारित
अवयास–अवकाश
अवर–अपर
अवरह्न–अपराह्न
अवराह–अपराध
अवरुंडण D–(=परिरम्भ) Deśi I 11
अवरुप्परु–परस्परम्
अवलक्खण–अपलक्षण
अवलम्बिय–अवलम्बित
अवलेव–अवलेप
अवलोय–अवलोक
अवलोयइ–अवलोकयति
अवलोयण–अवलोकन
अवस–अवश्य
अवसद्द–अपशब्द
अवसप्पिय–अपसर्पित
अवसप्पिणी–अवसर्पिणी See Notes
अवसर–Skt.
अवसाण–अवसान
अवसेस–अवशेष
अवहत्थिय–अपहस्तित
अवहरइ–अपहरति
अवहरण–अपहरण
अवहार–अपहार
अवहारइ–अपहारयति
अवहिय–अपहित X 8, 2; XII 6, 11; XIII 4, 15 Suits all these.
अवहेरि–(=अवधारणं) Coll M. हेरणें
अविक्खण–अवेक्षण
अविचल–Skt.

अविणय–अविनय
अविणास–अविनाश
अविणासिय–अविनाशित
अवियड्ढ–अविदग्ध
अवियप्प–अविकल्प
अवियल–अविचल
अवियाणिय–अविज्ञात
अवियार–अविचार
अवियारिय–अविचारित
अवरोह–अवरोध
अविसट्ट–अविसृष्ट (=अत्यक्त) तेहइवि काहि अविसट्टमोह XIV 14, 5. Jacobi's प्रसाधित does not suit at least here.
अविसन्न–अविषण्ण
अविसाय–अविषाद
अविसिट्ठय–अविशिष्ट meaning 'common, vulgar'.
अविसुद्ध–अविशुद्ध
अविहत्थ(त्त)–अविभक्त. भाइहुं पुणु अविहत्थु(त्तु) हरंतहं X 13, 7 'Brothers, sharing common property'
अविहाय–अविघात
अविहेय–अविधेय
असइ–अश्नाति
–असती
असंहमं–असंभ्रमम् कारणं न याणिमो असंहमं IV 7, 11
असक्क–असक्त
असग्गाह–असद्ग्रह
असंक–अशङ्क
असंख–असह्य
असंग–Skt.
असच्च–असत्य
असट्ठु–अशस्तम्–forbidden or bad. लइ अन्नवि किज्जइ तं असट्ठु XXI 1, 12. See Emendations
असणिवेय–अशनिवेग A name
असणेह–अस्नेह

अवत्थु–अवस्तु
अवबोह–अवबोध
अवमाण–अपमान
अवमाणइ–अवमानयति
अवयरइ–अवतरति
अवयव–Skt. संझावयव नाइं नह तम्बिर V 9, 11. The parts i. e. rays of the evening twilight.
अवयार–अवतार
अवयारिय–अवतारित
अवयास–अवकाश
अवर–अपर
अवरह्न–अपराह्न
अवराह–अपराध
अवरुंडण D–(=परिरम्भ) Deśi I 11
अवरुप्परु–परस्परम्
अवलक्खण–अपलक्षण
अवलम्बिय–अवलम्बित
अवलेव–अवलेप
अवलोय–अवलोक
अवलोयइ–अवलोकयति
अवलोयण–अवलोकन
अवस–अवश्य
अवसद्द–अपशब्द
अवसप्पिय–अपसर्पित
अवसप्पिणी–अवसर्पिणी See Notes
अवसर–Skt.
अवसाण–अवसान
अवसेस–अवशेष
अवहत्थिय–अपहस्तित
अवहरइ–अपहरति
अवहरण–अपहरण
अवहार–अपहार
अवहारइ–अपहारयति
अवहिय–अपहित X 8, 2; XII 6, 11; XIII 4, 15 Suits all these.
अवहेरि–(=अवधारणं) Coll M. हेरणें
अविक्खण–अवेक्षण
अविचल–Skt.
अविणय–अविनय
अविणास–अविनाश
अविणासिय–अविनाशित
अवियड्ढ–अविदग्ध
अवियप्प–अविकल्प
अवियल–अविचल
अवियाणिय–अविज्ञात
अवियार–अविचार
अवियारिय–अविचारित
अवरोह–अवरोध
अविसट्ट–अविसृष्ट (=अत्यक्त) तेहइवि कालि अविसट्टमोह XIV 14, 5. Jacobi's प्रसाधित does not suit at least here.
अविसन्न–अविषण्ण
अविसाय–अविषाद
अविसिट्ठय–अविशिष्ट meaning 'common, vulgar'.
अविसुद्ध–अविशुद्ध
अविहत्थ(त्त)–अविभक्त. भाइहुं पुणु अविहत्थु(त्तु) हरंतहं X 13, 7 'Brothers, sharing common property'
अविहाय–अविघात
अविहेय–अविधेय
असइ–अश्नाति
–असती
असंहमं–असंभ्रमम् कारणं न याणिमो असंहमं IV 7, 11
असक्क–असक्त
असग्गाह–असद्ग्रह
असंक–अशङ्क
असंख–असङ्ख्य
असंग–Skt.
असच्च–असत्य
असट्ठु–अशस्तम्–forbidden or bad. लइ अन्नवि किज्जइ तं असट्ठु XXI 1, 12. See Emendations
असणिवेय–अशनिवेग A name
असणेह–अस्नेह

अवत्थु–अवस्तु
अवबोह–अवबोध
अवमाण–अपमान
अवमाणइ–अवमानयति
अवयरइ–अवतरति
अवयव–Skt. संझावयव नाइं नह तम्बिर V 9, 11. The parts i. e. rays of the evening twilight.
अवयार–अवतार
अवयारिय–अवतारित
अवयास–अवकाश
अवर–अपर
अवरह्ण–अपराह्ण
अवराह–अपराध
अवरुंडण D–(=परिरम्भ) Deśi I 11
अवरुप्परु–परस्परम्
अवलक्खण–अपलक्षण
अवलम्बिय–अवलम्बित
अवलेव–अवलेप
अवलोय–अवलोक
अवलोयइ–अवलोकयति
अवलोयण–अवलोकन
अवस–अवश्य
अवसद्द–अपशब्द
अवसप्पिय–अपसर्पित
अवसप्पिणी–अवसर्पिणी See Notes
[illegible]–Skt.
[illegible]–अवसान
अवसेस–अवशेष
अवहत्थिय–अपहस्तित
अवहरइ–अपहरति
अवहरण–अपहरण
अवहार–अपहार
अवहारइ–अपहारयति
अवहिय–अपहित X 8, 2; XII 6, 11; XIII 4, 15 Suits all these.
अवहेरि–(=अवधारणं) Coll M. हेरणें
अविक्खण–अवेक्षण
अविचल–Skt.

अविणय–अविनय
अविणास–अविनाश
अविणासिय–अविनाशित
अवियड्ढ–अविदग्ध
अवियप्प–अविकल्प
अवियल–अविचल
अवियाणिय–अविज्ञात
अवियार–अविचार
अवियारिय–अविचारित
अवरोह–अवरोध
अविसट्ट–अविसृष्ट (=अत्यक्त) तेहइवि कालि अविसट्टमोह XIV 14, 5. Jacobi's प्रसाधित does not suit at least here.
अविसन्न–अविषण्ण
अविसाय–अविषाद
अविसिट्ठय–अविशिष्ट meaning 'common, vulgar'.
अविसुद्ध–अविशुद्ध
अविहत्थ(त्त)–अविभक्त. भाइहुं पुणु अविहत्थु(त्तु) हरंतहं X 13, 7 'Brothers, sharing common property'
अविहाय–अविघात
अविहेय–अविधेय
असइ–अश्नाति
–असती
असंहमं–असंभ्रमम् कारणं न याणिमो असंहमं IV 7, 11
असक्क–असक्त
असग्गाह–असद्ग्रह
असंक–अशङ्क
असंल–असह्लय
असंग–Skt.
असच्च–असत्य
असट्ठ–अशस्तम्–forbidden or bad. लइ अजवि किज्जइ तं असट्ठु XXI 1, 12. See Emendations
असणिवेय–अशनिवेग A name
असणेह–अस्नेह

अवत्थु–अवस्तु
अवबोह–अवबोध
अवमाण–अपमान
अवमाणइ–अवमानयति
अवयरइ–अवतरति
अवयव–Skt. संझावयव नाइं नह तम्बिर V 9, 11. The parts i. e. rays of the evening twilight.
अवयार–अवतार
अवयारिय–अवतारित
अवयास–अवकाश
अवर–अपर
अवरह्न–अपराह्ण
अवराह–अपराध
अवरुंडण D–(=परिरम्भ) Deśi I 11
अवरुप्परु–परस्परम्
अवलक्खण–अपलक्षण
अवलम्बिय–अवलम्बित
अवलेव–अवलेप
अवलोय–अवलोक
अवलोयइ–अवलोकयति
अवलोयण–अवलोकन
अवस–अवश्य
अवसद्द–अपशब्द
अवसप्पिय–अपसर्पित
अवसप्पिणी–अवसर्पिणी See Notes
[illegible]–Skt.
[illegible]–अवसान
अवसेस–अवशेष
अवहत्थिय–अपहस्तित
अवहरइ–अपहरति
अवहरण–अपहरण
अवहार–अपहार
अवहारइ–अपहारयति
अवहिय–अपहित X 8, 2; XII 6, 11; XIII 4, 15 Suits all these.
अवहेरि–(=अवधारणं) Coll M. हेरणें
अविक्खण–अवेक्षण
अविचल–Skt.

अविणय–अविनय
अविणास–अविनाश
अविणासिय–अविनाशित
अवियड्ढ–अविदग्ध
अवियप्प–अविकल्प
अवियल–अविचल
अवियाणिय–अविज्ञात
अवियार–अविचार
अवियारिय–अविचारित
अवरोह–अवरोध
अविसट्ट–अविसृष्ट (=अत्यक्त) तेहइवि कालि अविसट्टमोह XIV 14, 5. Jacobi's प्रसाधित does not suit at least here.
अविसन्न–अविषण्ण
अविसाय–अविषाद
अविसिट्ठय–अविशिष्ट meaning 'common, vulgar'.
अविसुद्ध–अविशुद्ध
अविहत्थ(त्त)–अविभक्त. भाइहुं पुणु अविहत्थ(त्तु) हरंतहं X 13, 7 'Brothers, sharing common property'
अविहाय–अविघात
अविहेय–अविधेय
असइ–अश्नाति
–असती
असंहमं–असंभ्रमम् कारणं न याणिमो असंहमं IV 7, 11
असक्क–असक्त
असग्गाह–असद्ग्रह
असंक–अशङ्क
असंख–असङ्ख्य
असंग–Skt.
असच्च–असत्य
असट्ठु–अशस्तम्–forbidden or bad. लइ अज्जवि किज्जइ तं असट्ठु XXI 1, 12. See Emendations
असणिवेय–अशनिवेग A name
असणेह–अस्नेह

आखंचइ D-(=आकर्षति) M. खेंचणें, G. खिंचवु, H. खींचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आघुट्ट-आघुष्ट

आचार-Skt.

आजम्मु-आजन्म

आढत्त D-(आरब्ध)

आढप्पइ D-(आरभ्यते)

आण-आज्ञा M. आण

आणइ-आनयति M. आणणें

आणत्त-आज्ञप्त

आणंद-आनन्द

आणंदइ-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दिन्

आणावइ-आनाययति

आभंगण-अभ्यञ्जन

आमलय-आमलक M. आवळा G. आमळो

आमुरिंभ-some dish eaten with curds XII 3, 9

आमिल्लइ D.-(=मुञ्चति)

आमोय-आमोद

आमोयइ-आमोदते

आय-आयात or आयाता G. आयो, H. आया

आय-इदम्; for आयं, एण, आयहो see Apbh. Grammar in Introduction

आयय-आत्मज

आयच्छइ-(आत्मार्थं i. e. आगमार्थं ?) जइ निदिन सुणहिं आयच्छइ, XV 13, 6 where the question is of 'hearing daily' some अक्षर, which must be आगमाक्षर

आयत्त-Skt.

आयम्बइ-आकम्पते

आयंबिर-आताम्र

आयर-आदर

आयल्ल-(=अत्युष्ट=अत्युत्थितं once) पायमलि [illegible]

आयल्लउ, VI 20, 4 where Jacobi reads आवल्लउ wh. is unmeaning सुहमंगलजणजणियायल्लहो IX 9, 5 आयल्लउ जणंति पइपरियणि IX 18, 10 परिहरि तोवि ताह आयल्लउ XI 4, 17

आयल्लइ-आचलति. See चल्लइ. केसकलाउ नियंबि आयल्लइ XIX 4, 6 अंगइ नयणावलियं XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=बलं)

आयार-आकार

-आचार

आयास-आकाश

आयासतिलय-आकाशतिलक Name of a city.

आउ-आयुस्

आरत्तिय-आर्तिक्य (दीपः)

आरंभिय-आरब्ध

आराम-Skt.

आराहइ-आराधयति

आरिय-आर्या

आरुहइ-आरोहति

आरूढ-Skt.

आरोसिय-आरुष्ट

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरूढ

आलय-Skt.

आलग्ग-आलग्न

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आलिंगण-आलिंगन

आलिंगिय-आलिंगित

आलोय-आलोक

आवइ-आयाति G. आवे, H. आना

आवग्गइ-आपद्गतः सो परमप्पु मणु आगमइ VII 11, 6 पसरइ मयइ मणु [illegible] XXII 7, 10 [illegible] XVIII 5, 7 See Note on the first

आखंचइ D-(=आकर्षति) M. खेंचणें, G. खिंचवु, H. खींचना
आगय-आगत
आगम-Skt.
आगमण-आगमन
आघुट्ट-आघुष्ट
आचार-Skt.
आजम्मु-आजन्म
आढत्त D-(आरब्ध)
आढप्पइ D-(आरभ्यते)
आण-आज्ञा M. आण
आणइ-आनयति M. आणणें
आणत्त-आज्ञप्त
आणंद-आनन्द
आणंदइ-आनन्दयति
आणंद-आनन्दन
आणंदि-आनन्दिन्
आणावइ-आनाययति
आभंगण-अभ्यञ्जन
आमलय-आमलक M. आवळा G. आमळो
आमुरिंदि-some dish eaten with curds XII 3, 9
आमिल्लइ D.-(=मुञ्चति)
आमोय-आमोद
आमोयइ-आमोदते
आय-आयात or आयाता G. आयो, H. आया
आय-इदम्; for आएं, एण, आयहो see Apbh. Grammar in Introduction
आयय-आत्मज
आयल्लउ-(आत्मार्थं i. e. आगमार्थं ?) जइ निदिन सुणहिं आयल्लउ, XV 13, 6 where the question is of 'hearing daily' some अक्षर, which must be आगमाक्षर
आयव-Skt.
आयड्ढइ-आकर्षति
आयंबिर-आताम्र
आयर-आदर
आयल्लउ-(=आतुर=आकुलितं once) मायमयणमिंदं
आयल्लउ, VI 20, 4 where Jacobi reads आवल्लउ wh. is unmeaning सुहमंगलजणजणियायल्लहो IX 9, 5 आयल्लउ जणंति पइपरियणि IX 18, 10 परिहरि तोवि ताउ आयल्लउ XI 4, 17
आयल्लइ-आचलति. See चल्लइ. केसकलाउ णियंबि आयल्लइ XIX 4, 6 अंगइं मयणायल्लियइं XIX 3, 13
आयवत्त-आतपत्र
आयाम-Skt. (=बलं)
आयार-आकार
-आचार
आयास-आकाश
आयासतिलय-आकाशतिलक Name of a city.
आयु-आयुस्
आरत्तिय-आर्तिक्य (दीपः)
आरंभिय-आरब्ध
आराम-Skt.
आराहइ-आराधयति
आरिय-आर्या
आरुहइ-आरोहति
आरूढ-Skt.
आरोसिय-आरुष्ट
आरोह-Skt.
आरोहण-Skt.
आरोहिय-आरूढ
आलय-Skt.
आलग्ग-आलग्न
आलत्त-आलपित
आलवण-आलपन
आलाव आलाप
आलावण-आलापन
आलिंगण-आलिंगन
आलिंगिय-आलिंगित
आलोय-आलोक
आवइ-आयाति G. आवे, H. आना
आवगाइ-आपद्गतः सो परगागु मरगु आगमाउ VII 11, 6 पवरइ गयइ मग्गु आगमाउ XXII 7, 10 गर्हि गइ बाउ आगमाउ XVIII 5, 7 See Note on the first

इय–इति
इयर–इतर Old M. येर, येरु
इव–Skt.
इह–Skt.
इहरत्ति–इह and रत्ति in M. आरती परती
इहु–इह

ई

ईस–ईश
ईसर–ईश्वर
ईसि–ईषत्

उ

उअय–उदय
उअहि–उदधि
उइय–उदित
उकण्ठिय–उत्कण्ठिय
उक्कस्स–उत्कर्ष
उक्कोयण=उक्कोवण
उक्कोवण–उत्कोपन
उक्खय–उत्खात
उक्खभिय–(=उत्तभित) from उत्+स्कभ्
उक्खणइ–उत्खनति M. उखणणें
उक्खित्त–उत्क्षिप्त
उक्खिवइ–उत्क्षिपति
उक्खेवि–उत्खनितुं Absolutive for Infinitive, very usual with our poet. तहो पुनु तुम्ह उक्खेवि आउ XV 4, 6 'who came to root you out'
उक्खेविय–उत्क्षेपित
उग्गम–उद्गम M. G. उगम
उग्गिण्ण–उद्गीर्ण
उग्गिलइ–उद्गिलति in M. उगाळा H. उगाल
उग्घाड–उद्घाट M. G. H. उघाड
उग्घाडिय–उद्घाटित
उग्घोसइ–उद्घोषयति
उच–Skt.
उचल्लिय–उचलित
उचल्लइ–उच्चलति To lift up M. उचलणें H. उचलना

उच्चाइय–उच्चैःकृत, both literally and figuratively. Lit. तहुं सविमाणु जेत्थु उ॰ XVIII 66, उ॰ छहिसयणविन्दु fig. XIV 20, 15 उ॰ विग्गहु समउ तेण XIV 5, 5 etc.
उच्चारइ–उच्चारयति
उच्चिणइ–उच्चिनोति
उच्छंग–उत्संग
उच्छन्न–उत्सन्न
उच्छलइ D–(क्षुभ्यति) M. उसळणें, H. उछलना
उच्छव–उत्सव Vul M. उच्छव, उच्छाव
उच्छहइ–उत्सहते
उच्छाडिय D–(आच्छादिता, स्तृता)
उच्छाह–उत्साह Vul M. H. उच्छाह
उच्छु–इक्षु M. ऊंस, H. ऊख
उज्जय–उद्यत
उज्जम–उद्यम
उज्जमण–उद्यमन M. उजवणें Finishing of a vow with a feast.
उज्जमित–उद्यमित
उज्जल–उज्ज्वल M. उजळ
उज्जवण–उद्यमन See उज्जमण
उज्जाडिय D–(उत्पाटित) devastated M. उजाड (करणें)
उज्जाण–उद्यान
उज्जालिय–उज्ज्वलित H. उजाला
उज्जुअ–ऋजु M. उजू
उज्जोय–उद्योत
उज्जोअइ–उद्योतयति
उज्झा–उपाध्याय G. ओझा
उज्झिय–उज्झित
उट्ट–ओष्ठ M. G. ओठ
उट्ठइ–उत्तिष्ठति M. उठणें H. उठना
उट्ठावइ–उत्थापयति M. उठवणें H. उठाना
उड्डुयण–उड्डयन
उड्डावइ–उड्डापयति M. उडवणें G. उडाना
०उणिय–गुणित (विउणिय)
उन–उन
उन्नय–Skt.

इय–इति
इयर–इतर Old M. येर, येरु
इव–Skt.
इह–Skt.
इहरत्ति–इह and रत्ति in M. आरती परती
इहु–इह

ई

ईस–ईश
ईसर–ईश्वर
ईसि–ईषद्

उ

उअय–उदय
उअहि–उदधि
उइय–उदित
उक्कण्ठिय–उत्कण्ठिय
उक्करिस–उत्कर्ष
उक्कोयण=उक्कोवण
उक्कोवण–उत्कोपन
उक्खय–उत्खात
उक्खभिय–(=उत्तभित) from उद्+स्कभ्
उक्खणइ–उत्खनति M. उखणणें
उक्खित्त–उत्क्षिप्त
उक्खिवइ–उत्क्षिपति
उक्खेवि–उत्खनितुं Absolutive for Infinitive, very usual with our poet. तहो पुत्तु तुम्ह उक्खेवि आउ XV 4, 6 'who came to root you out'
उक्खेविय–उत्क्षेपित
उग्गम–उद्गम M. G. उगम
उग्गिण्ण–उद्गीर्ण
उग्गालइ–उद्गिलति in M. उगाळा H. उगाल
उग्घाड–उद्घाट M. G. H. उघाड
उग्घाडिय–उद्घाटित
उग्घोसइ–उद्घोषयति
उच्च–Skt.
उच्चल्लिय–उच्चलित
उच्चलइ–उच्चलति To lift up M. उचलणें H. उचलना

उच्चाइय–उच्चैःकृत, both literally and figuratively. Lit. तुहुं सविमाणु जेणु उ॰ XVIII 66, उ॰ सहिसयणविन्दु fig. XIV 20, 15 उ॰ विग्गहु समउ तेण XIV 5, 5 etc.
उच्चारइ–उच्चारयति
उच्चिणइ–उच्चिनोति
उच्छंग–उत्संग
उच्छन्न–उत्सन्न
उच्छलइ D–(क्षुभ्यति) M. उसळणें, H. उछलना
उच्छव–उत्सव Vul M. उच्छव, उच्छाव
उच्छहइ–उत्सहते
उच्छाडिय D–(आच्छादिता, स्तृता)
उच्छाह–उत्साह Vul M. H. उच्छाह
उच्छु–इक्षु M. ऊंस, H. ऊख
उज्जय–उद्यत
उज्जम–उद्यम
उज्जमण–उद्यमन M. उजवणें Finishing of a vow with a feast.
उज्जमित–उद्यमित
उज्जल–उज्ज्वल M. उजळ
उज्जवण–उद्यमन See उज्जमण
उज्जाडिय D–(उच्चाटित) devastated M. उजाड़ (करणें)
उज्जाण–उद्यान
उज्जालिय–उज्ज्वलित H. उजाला
उज्जुअ–ऋजु M. उजू
उज्जोय–उद्योत
उज्जोअइ–उद्योतयति
उज्झा–उपाध्याय G. ओझा
उज्झिय–उज्झित
उट्ठ–ओष्ठ M. G. ओठ
उट्ठइ–उत्तिष्ठति M. उठणें H. उठना
उट्ठावइ–उत्थापयति M. उठवणें H. उठाना
उड्डुयण–उड्डयन
उड्डावइ–उड्डाययति M. उडवणें G. उडाना
०उण्णिय–घूर्णित (विउण्णिय)
उत्त–उक्त
उत्तम–Skt.

उवय-उदय
उवयार-उपकार
,, ,,-उपचार
उवरि-उपरि
उवरोह-उपरोध
उवलक्खइ-उपलक्षयति
उवलक्खण-उपलक्षण
उवलक्खिय-उपलक्षित
उवलग्ग-उपलग्न
उववास-उपवास M. उपास
उववासिय-उपवासित
उवसग्ग-उपसर्ग
उवसंहरइ-उपसंहरति
उवसंत-उपशांत
उवसप्पिणि-उपसर्पिणी See अवसप्पिणी
उवसम-उपशम
उवसमिय-उपशमित
उवसिज्जइ-उववसिज्जइ, by haplology or for metre
उवसेवय-उपसेवक
उवसोह-उपशोभा
उवसोहिय-उपशोभित
उवहसइ-उपहसति
उवहासइ- ,,
उवहि-उदधि
उवाय-उपाय
उविय-उपेत
उव्वग्गइ-उद्वल्गति (आक्रमते ? Pāi. उव्वरि ओवग्गिआइं अक्कन्तं) Pischel § 73 Mg. ओवग्गदी=अपवल्गति
उव्वट्टिय-उद्वर्तित
उव्वट्टइ-उद्वर्तयति
उव्वट्टण-उद्वर्तन M. उटणं
उव्वहइ-उद्वहति
उव्वहण-उद्वहन
उव्विवइ D-(for उव्विज्जइ=उद्विजति) Pāi उव्वेवं एसमीअं
उव्वेय-उद्वेग

उहय-उभय

ऊ

०ऊरय-पूरक
०ऊरु-पूर
ऊरु-ऊरु
ऊसरइ-उत्सरति
ऊसार-उत्सार
ऊसारइ-उत्सारयति
ऊसास-उच्छ्वास M. उसासा

ए

ए-(=हे or अरे) An interjection, although doubtful, in छसाहूण जो देइ ए मचलोए XII 3, 18
एइ-एति M. एणें or येणें
एउं-एतत्
एउंजि-एतदेव
एक-Skt.
एकल्ल-एक M. एकला, H. इकला
एक्क-एक
एक्कचक्क-एकचक्र
एक्कइ-एकाकिनी (Lit एकाचित्र)
एकंग-एकांग alone
एकन्त-एकान्त
एकन्तर-एकान्तर
एक्कमेक्क-एकैक With a euphonic IV 7, 11 M. एकमेक
एकमित्त-एकमात्रम् (?) एकमित्तएहिं करम दिनए छविन्ममम् IV 7, 11
एकम्मुह-एकमुख
एकयार-एककार
एगल्लिय-एकाकिनी See एकल्ल
एगवय-(=एकपाद in Mbh. as a tribe of mountaineers)
एगवार-एकवार
एगासण-एकासन
एगागार-एकाकार
एगेग-एकैक
एत्थय-अत्र this य is common in G. e.g. मवई for मव

उवय–उदय
उवयार–उपकार
„ „–उपचार
उवरि–उपरि
उवरोह–उपरोध
उवलक्खइ–उपलक्षयति
उवलक्खण–उपलक्षण
उवलक्खिय–उपलक्षित
उवलग्ग–उपलग्न
उववास–उपवास M. उपास
उववासिय–उपवासित
उवसग्ग–उपसर्ग
उवसंवरइ–उपसंहरति
उवसंत–उपशांत
उवसप्पिणि–उपसर्पिणी See अवसप्पिणी
उवसम–उपशम
उवसमिय–उपशमित
उवसिज्जइ–उववसिज्जइ, by haplology or for metre
उवसेवग–उपसेवक
उवसोह–उपशोभा
उवसोहिय–उपशोभित
उवहसइ–उपहसति
उवहासइ– „
उवहि–उदधि
उवाय–उपाय
उविय–उप्त
उव्वग्गइ–उद्वल्गति (आक्रमते? Pāi. उत्थरि ओवग्गिअं अक्कन्तं) Pischel § 73 Mg. ओवग्गदि=अववल्गति
उव्वट्टिय–उद्वर्तित
उव्वट्टइ–उद्वर्तति
उव्वट्टण–उद्वर्तन M. उटणं
उव्वहइ–उद्वहति
उव्वहण–उद्वहन
उव्विवइ D–(for उव्विज्जइ=उद्विजति) Pāi उव्वेवं रमणीअं
उव्वेग–उद्वेग

उहय–उभय

ऊ

०ऊरय–पूरक
०ऊरु–पूर
ऊरु–ऊरु
ऊसरइ–उत्सरति
ऊसार–उत्सार
ऊसारइ–उत्सारयति
ऊसास–उच्छ्वास M. उसासा

ए

ए-(=हे or अरे) An interjection, although doubtful, in छसाहूण जो देइ ए मचलोए XII 3, 18
एइ–एति M. एणें or येणें
एउं–एतत्
एउंजि–एतदेव
एक–Skt.
एकल्ल–एक M. एकला, H. इकला
एक्क–एक
एक्कचक्क–एकचक्र
एक्कइ–एकाकिनी (Lit एकाकित्व)
एक्कंग–एकांग alone
एक्कन्त–एकान्त
एक्कन्तर–एकान्तर
एक्कमेक्क–एकैक With a euphonic IV 7, 11 M. एकमेक
एक्कमित्त–एकमात्रम् (?) एक्कमित्तएहिं कवण दिणए छविम्ममम IV 7, 11
एक्कम्मुह–एकमुख
एक्कयार–एककार
एक्कल्लिय–एकाकिनी See एक्कल्ल
एक्कवय–(=एकपाद in Mbh. as a tribe of mountaineers)
एक्कवार–एकवार
एक्कासण–एकासन
एक्काहार–एकाहार
एक्केक्क–एकैक
एत्थु–अत्र this उ is common in G. e.g. मतइँ for मत

कंकण–Skt.

कंखिर–कांक्षिन्

कचरा D–Some entable M. काचऱ्या, कचोऱ्या पुणो कचरा पप्पडा दिन्नभेया XII 3, 8

कचोल D–a kind of pot M. कचोलें

कच्छ,–a country. See Introduction

कच्छव–for कच्छ, like कुरुव for कुरु

कच्छाहिव–कच्छाधिप

कज्ज–कार्य M. काज H. कज्जा

कज्जल–Skt. M. काजळ

कंचण–काञ्चन

कंचणपुहइ–काञ्चनपृथिवी

कंचणमहि–काञ्चनमही

कंचणमाल–काञ्चनमाला A name=कणयमाल

कंचि–काञ्ची

कंचुअ–कंचुक M. कुंची

कंचुल्ली–a bodice, to be tied with a string at the back. M. कांचोळी

कट्टइ–कर्तयति M. काटणें, G. काटवुं, H. काटना

कट्ठ–कष्ट Vul M. कठ

कट्ठ–काष्ठ M. काठी stick, H. काठ

कट्ठमय–काष्ठमय

कड–See कडय

कडय–कटक M. कडें

कडक्ख–कटाक्ष M. कडाखा with change of meaning

कडक्खइ–कटाक्षयति

कडक्खण–कटाक्षण

कडन्तरिय D–(दारित) See कप्परिय below Deśi II 20 कप्परिअकडंतरिआ दलिअम्मि

कडप्प D–(निकर) Deśi II 13 णिअरे कडप्प M. कडपा

कडाह–कटाह M. कढई कढें,

कडियल–कटितल

कठिण–कठिन

कडिल्ल–कटिवस्त्र Deśi II 52 णिच्छिद्दे कडिवत्थे कडिल्ल

कडिसुत्त–कटिसूत्र

कड्डय–कट्टक M. कढ़ई

कडुआविय–कट्टकृत in the sense of "worried, worsted"

कड्डइ–कर्षति M. काढणें

कढकढन्त–क्वथन् (क्रोधेन ज्वलन्) M. कढणें

कणय–कनक

कणय–कणयकन्ति

कणयकन्ति–कनककान्ति A name

कणयतेय–कनकतेज A name

कणयदीव–कनकद्वीप Name of an island or country

कणयप्पह–कनकप्रभ Same as कणयतेय

कणयमय–कनकमय

कणयमाल–कनकमाला A name; see कंचणमाल

कणिट्ठ–कनिष्ठ

कणिर–क्वणिन्

कणिस–किशारु, Deśi II 6 किसारुअम्मि कणिसं

कणेरि D–(=स्फुरणं?) Pāi कणी फुरणं उव्वहइ समरसंगमकणेरि XIV 2, 3

कंटइय–कण्टकित

कंटय–कण्टक

कंठ–Skt.

कंडवइ–काण्डपति VII 3, 4 M. काण्डारी–helmsman

कंडु–कन्दुक थम्भिय कन्डु कइय नेराइय. III 1, 9 See Emendations

कण्णुअकन्नहिं–कर्णोपकर्णेषु (through कण्णेवकन्नहिं) छअणहिं कण्णुअकन्नहिं सीसइ XVI 11, 2 'He (about him) is told from ear to ear by good men.' See Emendations

कत्तरि–some warlike feat amongst the things learnt by Bhavisatta ढोक्करकत्तरिकरणपवंचइं II 2, 7

कत्तिय–कार्त्तिक

कत्थइ–क्वचिद् Hc. Gr. II 174

कद्दम–कर्दम

कंत–कान्त

कंकण–Skt.

कंखिर–कांक्षिन्

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कज्जल–Skt. M. काजळ

कंचण–काञ्चन

कंचणपुहइ–काञ्चनपृथिवी

कंचणमहि–काञ्चनमही

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कट्ठमय–काष्ठमय

कड–See कडय

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कडाह–कटाह M. कढई कढें,

कडियल–कटितल

कढिण–कठिन

कडिल्ल–कटिवस्त्र Deśi II 52 णिच्छिद्दे कडिवत्थे कडिल्ल

कडिसुत्त–कटिसूत्र

कड्डय–कड्डक M. कढ़ें

कडुआविय–कटूकृत in the sense of "worried, worsted"

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कणयमाल–कनकमाला A name; see कंचणमाल

कणिट्ठ–कनिष्ठ

कणिर–क्वणिन्

कणिस–किंशारु, Deśi II 6 किंसारुअम्मि कणिसं

कणेरि D–(=स्फुरणं?) Pāi कणी फुरणं उव्वहइ समरसंगमकणेरि XIV 2, 3

कंटइय–कण्टकित

कंटय–कण्टक

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कत्तरि–some warlike feat amongst the things learnt by Bhavisatta ढोक्करकत्तरिकरणपवंचइं II 2, 7

कत्तिय–कार्त्तिक

कत्थइ–कचिद् Hc. Gr. II 174

कद्दम–कर्दम

कंत–कान्त

करिणि–करिणी
करुण-Skt.
करोडि–करोटी
कल–कला
कलयजल–Watery pigment for the lip.
रसणि अणंगु अहरि कलयजलु XI 9, 10
कलयल–कलकल
कलइ–कलयति
कलंक–Skt.
कलंकइ–कलंकयति
कलत्त–कलत्र
कलमि–कलम
कलस–कलश M. कळशी
कलहंस–Skt.
कलहोय–कलधौत
कलाव–कलाप
कलि–Skt.
कलिय–कलित
कलुण–करुण
कलेवर–Skt.
कल्लइ–कल्यम् M. काल with changed sense
G, काले, H. कल
कल्लाण–कल्याण
कल्लाणमाल–कल्याणमाला A name
कल्लोल–Skt.
कवय–कवच
कवड–कपट
कवण–कः पुनः Old M. कवण
कवाड–कपाट M. कवाड
कवित्थ–कपित्थ
कवोल–कपोल
कव्व–काव्य
कव्वड–कर्पट M. कावडी
कस–कशा
कसण–कृष्ण
कसाय–कषाय
कसार–कंसार
कह–कथम्
,,–कथा

कहइ–कथयति
कहाणय–कथानक M. कहाणी
कहिं–कुत्र Koṅkaṇī M. खें
काओसग्ग–कायोत्सर्ग
काणच्छि–काणाक्षि
काणण–कानन
काणीण–कानीन
काम–Skt.
कामधेणू–कामधेनु
कहु–कस्मात्
काइं–किं Old M. काई
काउं–कृत्वा
काउरिस–कापुरुष
कामिणि–कामिनी
काय–काक
कायर–कातर G. कायर
कारण–Skt.
कारण्ड–कारण्डव
कारिय–कारित
कारुण्ण–कारुण्य
काल–Skt.
कालागुरु–Skt.
काहल–An instrument of the horn M.
कहळा
काहार–Cf. M. कहार. काहारखोर भडभंडभोर
XV 2, 10. Deśi II 27 काहारो परि-
खंधे-परिखंध-menial servant
किउअ–चिबुक किउअपमाण णिउत्त V 9, 13
किम्–Skt.
किंकर–Skt.
किंकिणि–किंकिणी
किज्जइ–क्रियते Old M. कीजे
कित्तण–कीर्तन
कित्ति–कीर्ति
कित्ति–कित्तिसेण A name
कित्तिसेण–कीर्तिसेना
किंदुअ–कंदुक
कित्र–किन्न
किन्नर–Skt.

करिणि–करिणी
करुण–Skt.
करोडि–करोटी
कल–कला
कलयज्जल–Watery pigment for the lip.
रसणि अणंगु अहरि कलयज्जलु XI 9, 10
कलयल–कलकल
कलइ–कलयति
कलंक–Skt.
कलंकइ–कलंकयति
कलत्त–कलत्र
कलमि–कलम
कलस–कलश M. कळशी
कलहंस–Skt.
कलहोय–कलधौत
कलाव–कलाप
कलि–Skt.
कलिय–कलित
कलुण–करुण
कलेवर–Skt.
कल्लइ–कल्यम् M. काल with changed sense
G, काले, H. कल
कल्लाण–कल्याण
कल्लाणमाल–कल्याणमाला A name
कल्लोल–Skt.
कवय–कवच
कवड–कपट
कवण–कः पुनः Old M. कवण
कवाड–कपाट M. कवाड
कवित्थ–कपित्थ
कवोल–कपोल
कव्व–काव्य
कव्वड–कर्पट M. कावडी
कस–कशा
कसण–कृष्ण
कसाय–कषाय
कसार–कंसार
कह–कथम्
,,–कथा
कहइ–कथयति
कहाणय–कथानक M. कहाणी
कहिं–कुत्र Koṅkaṇī M. खैं
काओसग्ग–कायोत्सर्ग
काणच्छि–काणाक्षि
काणण–कानन
काणीण–कानीन
काम–Skt.
कामधेणू–कामधेनु
कम्हु–कस्मात्
काइं–किं Old M. काई
काउं–कृत्वा
काउरिस–कापुरुष
कामिणि–कामिनी
काय–काक
कायर–कातर G. कायर
कारण–Skt.
कारण्ड–कारण्डव
कारिय–कारित
कारुण्ण–कारुण्य
काल–Skt.
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खंधे–परिखंध–menial servant
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किम्–Skt.
किंकर–Skt.
किंकिणि–किंकिणी
किज्जइ–क्रियते Old M. कीजे
कित्तण–कीर्तन
कित्ति–कीर्ति
कित्ति–कित्तिसेण A name
कित्तिसेण–कीर्तिसेना
किंदुअ–कंदुक
किन्न–किन्न
किन्नर–Skt.

कुसरीर-कुशरीर
कुसल-कुशल
कुसलत्तण-कुशलत्व
कुसासण-कुशासन
कुसुम-Skt.
कुसुमाउह-कुसुमायुध
कुहइ-कुथ्यति decay cf. जइ उट्ठभइ तो कुहइ अह डज्झइ तो छारु Hc. Gr. IV 365, 3
कूड-कूट M. कोडें
कूर-क्रूर
कूल-कुल
कूव-कूप G. कुवो
कूवार D-Plaintive wail, तं कूवारु सुणिवि VIII 14, 1, एम करेवि छइरु कूवारउ IX 15, 12 कूव+आरव or रव
केऊर-केयूर
केणय-क्रयणक Old M. केणें-valuable
केत्तिय D-कियत्
केत्थु-कुत्र
केम-कथम् G. केम
केय-केकी
०केर-(=संबंधिन्) A possessive suffix like तण, तणिय
केलि-केली
केवल-Skt.
केस-केश
केसरि-केसरिन्
केह D-कीदृश्
कोइल-कोकिल G. H. कोयल
को-कः
कोऊहल-कौतूहल
कोक्कइ D-(व्याहरति) M. कोकणें
कोडि-कोटि
कोड्ड D-आश्चर्य M. कोड
कोद्दव-कोद्रव
कोमल-Skt.
कोव-कोप
कोस-कोष
कोसिय-कौशिक A name
कोह-क्रोध
क्किय=किय

ख

खइय-खादित=खाय Pāi विउम्भिभवम्मिअं.खइअं ,,-क्षपित
खग्ग-खड्ग
खज्ज-खाद्य M. खाजा (करंजा)
खज्जइ-खाद्यते
खंचइ D-(कर्षति) M. खेचणें H. खिंचना
खण-क्षण Vul M. खिण
खणइ-खनति M. खणणें
खंड-Skt.
खंडइ-खण्डयति
खंडण-खण्डन
खत्त-क्षत्र G. खत्री
खद्ध-भुक्त G. खाधुं
खंत-क्षान्त
खंतव्व-क्षन्तव्य
खंति-क्षान्ति M. खन्त with changed meaning
खंध-स्कन्ध M. खान्दा
खंधार-स्कन्धावार
खंधावार-Sktism
खप्पर-खर्पर M. खापर
खमइ-क्षमते Coll M. खमतें (घेणें)
खंपइ D-(आर्द्री करोति)
खंभ-स्कम्भ (=स्तम्भ) M. खाम्ब
खम्मइ-क्षाम्यति
खय-क्षय vul M. खय-(रोग)
खयर-खचर
खयाल-(खजाल?)=तरुषंड
खर-Skt.
खरिय D-(भुक्त) Pāi. खद्धखरिआय भुत्तम्मि But 'rough' would suit more. See रुग्ग
खल-Skt.
खलइ-स्खलति M. खळणें
खलभलिय D-(=क्षुब्ध) M. खळबळणें
खल्ल-Skt.

कुसरीर–कुशरीर
कुसल–कुशल
कुसलत्तण–कुशलत्व
कुसासण–कुशासन
कुसुम–Skt.
कुसुमाउह–कुसुमायुध
कुहइ–कुथ्यति decay cf. जइ उट्ठब्भइ तो कुहइ अह डज्झइ तो छारु Hc. Gr. IV 365, 3
कूड–कूट M. कोडें
कूर–क्रूर
कूल–कुल
कूव–कूप G. कुवो
कूवार D–Plaintive wail, तं कूवारु सुणिवि VIII 14, 1, एम करेवि सुइरु कूवारउ IX 15, 12 कूव+आरव or रव
केऊर–केयूर
केणय–क्रयणक Old M. केणें–valuable
केत्तिय D–कियत्
केत्थु–कुत्र
केम–कथम् G. केम
केय–केकी
०केर–(=संबंधिन्) A possessive suffix like तण, तणिय
केलि–केली
केवल–Skt.
केस–केश
केसरि–केसरिन्
केह D–कीदृश्
कोइल–कोकिल G. H. कोयल
को–कः
कोऊहल–कौतूहल
कोक्कइ D–(व्याहरति) M. कोकणें
कोडि–कोटि
कोड्ड D–आश्चर्य M. कोड
कोद्दव–कोद्रव
कोमल–Skt.
कोव–कोप
कोस–कोप
कोसिय–कौशिक A name
कोह–क्रोध
क्रिय=क्रिय

ख

खइय–खादित=खाय Pāi विउम्पिभवम्मिअं.खइअं ,,–क्षपित
खग्ग–खड्ग
खज्ज–खाद्य M. खाजा (करंजा)
खज्जइ–खाद्यते
खंचइ D–(कर्षति) M. खेचणें H. खिंचना
खण–क्षण Vul M. खिण
खणइ–खनति M. खणणें
खंड–Skt.
खंडइ–खण्डयति
खंडण–खण्डन
खत्त–क्षत्र G. खत्री
खद्ध–भुक्त G. खाधुं
खंत–क्षान्त
खंतव्व–क्षन्तव्य
खंति–क्षान्ति M. खन्त with changed meaning
खंध–स्कन्ध M. खान्दा
खंधार–स्कन्धावार
खंधावार–Sktism
खप्पर–खर्पर M. खापर
खमइ–क्षमते Coll M. खमतें (घेणें)
खंपइ D–(आर्द्री करोति)
खंभ–स्कम्भ (=स्तम्भ) M. खाम्ब
खम्मइ–क्षाम्यति
खय–क्षय vul M. खय–(रोग)
खयर–खचर
खयाल–(खजाल?)=तरुषंड
खर–Skt.
खरिय D–(भुक्त) Pāi. खद्धखरिआय भुत्तम्मि But 'rough' would suit more. See रुक्ख
खल–Skt.
खलइ–स्खलति M. खळणें
खलभलिय D–(=क्षुब्ध) M. खळबळणें
खल्ल–Skt.

गम्मइ–गम्यते
गय–गज
गयउर–गजपुर Hastināpura, Capital of Kurujangala
गयण–गगन
गयंद–गजेन्द्र
गयवइय–गतपतिका
गयसाल–गजशाला
गया–गत G. H. गया
गयारि–गजारि
गरिट्ठ–गरिष्ठ
गरुय–गुरु G. गरवी
गल–Skt.
गलइ–गलति
गलत्थइ–(क्षिपति) Hc. Gr. IV 143 क्षिपेः गलत्थ etc. from गल+हस्त?=गल्हत्थ, then गलत्थ to eject by putting the hand on the throat
गलथल्लइ D–(=निःसारय) To be connected with the above XIII 8, 21; 13, 2.
गवक्ख–गवाक्ष G. गोख
गविट्ठ–गवेषित
गवेसय–गवेषक
गवेसइ–गवेषयति
गव्व–गर्व
गसेइ–ग्रसते
गह=ग्रह
गहगहइ D–(=संकुलंभवति) रहसिंह गयउरु गहगहइ III 1, 12
गहण–ग्रहण
गहिय–गृहीत
गहिर–गभीर M. गहिरा
गहिल–ग्रहिल
गहीर–गभीर
गाइय–गाइका (गीतवती)
गाढ–Skt.
गाम–ग्राम M. गांव, G. गांम, H. गाम
गामिय–गामिन्

गामिणि–गामिनी
०गार–कार
गारव–गौरवम्
०गारि–कारिन्, कारिणी
०गारिय–कारित
गाव–गर्व
गाविय–गर्वित
गास–ग्रास
गाह–ग्राह (=पूर्वग्रह or आग्रह)
गिज्जइ–गीयते Old M. गीजे
गिज्झह–गृह्य
गिन्हइ–गृण्हाति
गिर–गिर्
गिरि–Skt.
गिलइ–गिलति
गिहवर–गृहवरः गिहवरो दाणइन्दो XII 3, 28
गिहासम–गृहाश्रम
गीय–गीता
गीढ–गाढ
गुज्जर–गुर्जर M. गुजर G. गुजरात
गुज्झ–गुह्य M. गूज a secret
गुड–Skt.
गुडिय D–(अलंकृत सज्जीकृत) cf. *Kumar-Prati* p. 449 तह पक्खरसन्नाहगुडअसि पडहाउहसत्थु
गुण–Skt.
गुणअत्तम्–गुणवत्तम्
गुणमंजरि–A name
गुणमाल–गुणमाला A name
गुणवय–गुणव्रत
गुणव्वय– „ „
गुणवन्त–गुणवत्
गुत्ति–गुप्तिः (बन्धनम्) Deśi II 101
गुंदल D–(=आक्रन्दः) M. गोन्धळ Confusion
गुमगुमन्त D–(=शब्दं कुर्वत्) M. घुमणें
गुरु–Skt.
गुरुक्की–गुरुका
गुरुहार–गुरुभार

गम्मइ–गम्यते
गय–गज
गयउर–गजपुर Hastināpura, Capital of Kurujangala
गयण–गगन
गयंद–गजेन्द्र
गयवइय–गतपतिका
गयसाल–गजशाला
गया–गत G. H. गया
गयारि–गजारि
गरिट्ठ–गरिष्ठ
गरुय–गुरु G. गरवी
गल–Skt.
गलइ–गलति
गलत्थइ–(क्षिपति) Hc. Gr. IV 143 क्षिपेः गलत्थ etc. from गल+हस्त ?=गल्हत्थ, then गलत्थ to eject by putting the hand on the throat
गलत्थल्लइ D–(=निःसारय) To be connected with the above XIII 8, 21; 13, 2.
गवक्ख–गवाक्ष G. गोख
गविट्ठ–गवेषित
गवेसय–गवेषक
गवेसइ–गवेषयति
गव्व–गर्व
गसेइ–ग्रसते
गह=ग्रह
गहगहइ D–(=संकुलंभवति) रहसिंह गयउरु गहगहइ III 1, 12
गहण–ग्रहण
गहिय–गृहीत
गहिर–गभीर M. गहिरा
गहिल्ल–ग्रहिल
गहीर–गभीर
गाइय–गाइका (गीतवती)
गाढ–Skt.
गाम–ग्राम M. गांव, G. गांम, H. गाम
गामिय–गामिन्
गामिणि–गामिनी
॰गार–कार
गारव–गौरवम्
॰गारि–कारिन्, कारिणी
॰गारिय–कारित
गाव–गर्व
गाविय–गर्वित
गास–ग्रास
गाह–ग्राह (=पूर्वग्रह or आग्रह)
गिज्जइ–गीयते Old M. गीजे
गिज्झइ–गृह्य
गिन्हइ–गृण्हाति
गिर–गिर्
गिरि–Skt.
गिलइ–गिलति
गिहवर–गृहवरः गिहवरो दाणइन्दो XII 3, 28
गिहासम–गृहाश्रम
गीय–गीता
गीढ–गाढ
गुज्जर–गुर्जर M. गुजर G. गुजरात
गुज्झ–गुह्य M. गूज a secret
गुड–Skt.
गुडिय D–(अलंकृत सज्जीकृत) cf. *Kumar-Prati* p. 449 तह पक्खरसन्नाहगुडअसि पडहाउहसत्थु
गुण–Skt.
गुणत्तम्–गुणवत्वम्
गुणमंजरि–A name
गुणमाल–गुणमाला A name
गुणवय–गुणव्रत
गुणव्वय– „ „
गुणवन्त–गुणवत्
गुत्ति–गुप्तिः (बन्धनम्) Deśi II 101
गुंदल D–(=आक्रन्दः) M. गोन्धळ Confusion
गुमगुमन्त D–(=शब्दं कुर्वत्) M. घुमणें
गुरु–Skt.
गुरुक्की–गुरुका
गुरुहार–गुरुभार

गम्मइ-गम्यते

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाल-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिट्ठ-गरिष्ठ

गरुय-गुरु G. गरवी

गल-Skt.

गलइ-गलति

गलत्थइ-(क्षिपति) Hc. Gr. IV 143 क्षिपेः गलत्थ etc. from गल+हस्त ?=गलहत्थ, then गलत्थ to eject by putting the hand on the throat

गलत्थइ D-(=निःसारय) To be connected with the above XIII 8, 21; 13, 2.

गवक्ख-गवाक्ष G. गोख

गविट्ठ-गवेषित

गवेसग-गवेषक

गवेसइ-गवेषयति

गव्व-गर्व

गसेइ-ग्रसते

गह-ग्रह

गहगहइ D-(=संहृष्टं नयति) हरिसिय गयउर गहगहइ III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

गाहा-गाथा (गीतवती)

गाढ-Skt.

गाम-ग्राम M. गांव, G. गाम, H. गाम

गामिल्ल-ग्रामीण

गामिणि-गामिनी

०गार-कार

गारव-गौरवम्

०गारि-कारिन्, कारिणी

०गारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-ग्रास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिज्जइ-गीयते Old M. गीजे

गिज्झइ-गृध्र

गिन्हइ-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिलइ-गिलति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुज्जर-गुर्जर M. गुजर G. गुजरात

गुज्झ-गुह्य M. गुज a secret

गुड-Skt.

गुडिय D-(अलंकृत सज्जीकृत) cf. *Kumar-Prati* p. 449 तह पक्खरसन्नाहगुडिअभि पमुहाउहसएसु

गुण-Skt.

गुणभत्तम्-गुणवत्लम्

गुणमंजरि-A name

गुणमाल-गुणमाला A name

गुणवय-गुणव्रत

गुणव्वय- „ „

गुणवन्त-गुणवत्

गुत्ति-गुप्तिः (बन्धनम्) Deśi II 101

गुंदल D-(=आक्रन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-(=शब्दं कुर्वन्) M. घुमणे

गुरु-Skt.

गुरुक्की-गुरुका

गुरुयार-गुरुकार

गम्मइ-गम्यते

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाल-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिठ्ठ-गरिष्ठ

गरुय-गुरु G. गरवी

गल-Skt.

गलइ-गलति

गलत्थइ-(क्षिपति) Hc. Gr. IV 143 क्षिपेः गलत्थ etc. from गल+हस्त ?=गलहस्थ, then गलत्थ to eject by putting the hand on the throat

गलत्थल्लइ D-(=निःसारय) To be connected with the above XIII 8, 21; 13, 2.

गवक्ख-गवाक्ष G. गोख

गविट्ठ-गवेषित

गवेसय-गवेषक

गवेसइ-गवेषयति

गव्व-गर्व

गसेइ-ग्रसते

गह=ग्रह

गहगहइ D-(=संहृष्टं नदति) हरिसिय गयउल गहगहइ III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल्ल-ग्रहिल

गहीर-गभीर

गाइत्त-गायत्री (गीयवती)

गाढ-Skt.

गाम-ग्राम M. गांव, G. गाम, H. गाम

गामिण-गामिन्

गामिणि-गामिनी

०गार-कार

गारउ-गौरवम्

०गारि-कारिन्, कारिणी

०गारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-ग्रास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिज्जइ-गीयते Old M. गीजे

गिज्झइ-गृध्य

गिन्हइ-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिलइ-गिलति

गिहवइ-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुज्जर-गुर्जर M. गुजर G. गुजरात

गुज्झ-गुह्य M. गुज a secret

गुड-Skt.

गुडिय D-(अलंकृत सज्जीकृत) cf. *Kumar-Prati* p. 449 तह पक्खरसन्नाहगुडिअमवि पसुहाउहसहगु

गुण-Skt.

गुणभत्तम-गुणवल्लभ

गुणमंजरि-A name

गुणमाल-गुणमाला A name

गुणवय-गुणव्रत

गुणव्वय- " "

गुणवन्त-गुणवत्

गुत्ति-गुप्तिः (बन्धनम्) *Deśi* II 101

गुंदल D-(=आक्रन्दः) M. गोन्धळ Confusion

गुमगुमन्त D-(=गन्धं कुर्वन्) M. घुमणें

गुरु-Skt.

गुरुवी-गुर्वी

गुरुयार-गुरुतर

चडइ D-(=आरोहति or प्राप्नोति) M. चढणें
चडक्कार D-चटत्कार
चडुल-चटुल M. चावळ (?)
चड्डा D-(=मर्दन) Hc. Gr. IV 126
चंद-Skt.
चंद-चन्द्र
चंदण-चन्दन
चंदप्पह-चन्द्रप्रभ the 8th Tirthankara
चंदरासि-चन्द्रराशि A name
चंदलेहा-चन्द्रलेखा A name
चप्पइ D (=आक्रमते) M. चापणें ?
चमक्क-चमत्कृति M. चमक
चमर-Skt.
चंपा-चम्पा A mountain city, different from चम्पा of upper Bihar
[illegible]
[illegible] M. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] M. ([illegible]) चरित्र
[illegible] M, [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Hc. Gr. IV 2
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] M. [illegible]
[illegible]

चाउरंग-चतुरंग
चाडुय-चाटु
चाणक्क-(=चाणाक्ष)
चामर-Skt.
चामरग्गाहिणि-चामरग्राहिणी
चामीयर-चामीकर
चार-Skt.
,,-(=इच्छा)
चारण-Skt.
चारहड-चारभट
चारित्त-चारित्र
चारु-Skt.
चालइ-चालयति
चाव-चाप
चाहइ D-(=आकाङ्क्षति) M. चाहणें, H. चाहना
० चिट्ठी-चेष्टा
चिणइ-चिनोति
चित्त-चित्त
चित्त-Skt.
चित्तंग-चित्राङ्ग a name
चिंतइ-चिन्तयति
चिन्तवइ-"
चिन्ता-Skt.
चिन्तामणि-Skt.
चिन्ध-चिह्न See इन्ध
चिन्न-चीर्ण
चिन्ह-Skt.
चिर-Skt.
चिरयाल-चिरकाल
चिरंतण-चिरन्तन
[illegible]
[illegible] Hc. Gr. I 183
चिहुर-चिकुर Hc. Gr. I 186
[illegible] D-([illegible]) M. [illegible]
[illegible]
[illegible] D-([illegible]) M. [illegible] H. [illegible]
[illegible] D-([illegible])
[illegible]
[illegible]

चडइ D-(=आरोहति or प्राप्नोति) M. चढणें
चडक्कार D-चटत्कार
चडुल-चटुल M. चाळव (?)
चड्डइ D-(=मर्दति) He. Gr. IV 126
चंड-Skt.
चंद-चन्द्र
चंदण-चन्दन
चंदप्पह-चन्द्रप्रभ the 8th Tīrthankara
चंदरासि-चन्द्रराशि A name
चंदलेहा-चन्द्रलेखा A name
चप्पइ D (=आक्रमते) M. चापणें ?
चमक्क-चमत्कृति M. चमक
चमर-Skt.
चंपा-चम्पा A mountain city, different from चम्पा of upper Bihar
[illegible]
[illegible] M. [illegible]
[illegible]
[illegible]

चाउरंग-चतुरंग
चाडुय-चाटु
चाणक्क-(=चाणाक्य)
चामर-Skt.
चामरगाहिणि-चामरग्राहिणी
चामीयर-चामीकर
चार-Skt.
,,-(=इच्छा)
चारण-Skt.
चारहड-चारभट
चारित्त-चारित्र
चारु-Skt.
चालइ-चालयति
चाव-चाप
चाहइ D-(=वाञ्छति) M. चाहणें, H. चाहना
० चिट्ठी-चेष्टा
चिणइ-चिनोति
चित्त-चित्र
[illegible]

जट्ट–A country, probably, Jat-country round about Bharatpur

[illegible]–Skt.

[illegible]

जसइत्त–यशोधर A name

जगामेइ–जगाम्+एइ

जसोहर–यशोधर

जसोह–यशओघः

जहा–यथा

जहि–यत्र

जहिच्छिय–यथेप्सित

जा–यावत्

जाइ–जाति

,,–याति

जाइय–याचित

जाईसर–जातिस्मर

जाण–ज्ञान

,,–ज्ञात

,,–यान

*जाणय–(ज्ञा)

जाणइ–जानाति

जाय–जात

जाव–यावत्

जावहि–यावत्

जामाय–जामातृ

जामाउय–जामातृक M. जांवई, H. जमाई

जामाउ–,,

[illegible]

the Beas and the Indus. See Cunningham, Ancient Geography, P. 148
टंकार–Skt.
टिंट D–(=द्यूतस्थानं) Deśi IV 3 टेण्टा जूअपयम्मि
टिंटाउत्त–टेण्टापुत्र

ठ

ठविय–स्थापित vul M. ठिव, ठेव
ठाइ–तिष्ठति vul M. ठाकतो
„ –स्थाने Old M. ठाईं
ठाण–स्थान M. ठाण
ठिय–स्थित Old M. ठी

ड

डंकइ–(दशति) M. डांक
डज्झइ–दह्यते
डंभ–दम्भ M. डंभ
०डर D–दर H. डर
डसण–दशन M. डसणें
डहइ–दहति M. डाह
डाल D–(शाखा) M. डाळी, ढाळी, Deśi IV 9 डाली साहाए
डिंभ–Skt.
डोहिय–Deep ,M. डोह

ढ

ढंक–ध्वांक्ष Pāi ढंखाय कायला काया
ढकइ D–(=च्छादयति) I 10, 12 M. ढांकण, ढांपण
ढण्ढवाल or ढंढ–? V 18, 5
ढुक्कइ–ढौकते (=संगच्छति)
ढोयइ D–(=क्षिपति) cf ढुक्खमइत्तवि ढोइय

ण

All Apbh. ण has been deliberately changed to न as shown in the Notes. Some words that have escaped are given below
ण–न
णइ–नदी
णउ–न
णं–(=इव) remnant of पूर्णं–नं
णच्छिउ–नाशयतु करहं कज्जु को णच्छिउ X 4, 7 See Notes
णज्जइ–ज्ञायते
णट्ठ–नष्ट
णडंत D–(गोपयन्) Deśi IV 20 Comm. णडइ गुप्पति
णत्थि–नास्ति
णंदणु–नन्दनः
णर–नर
णरकेसरि–नरकेसरिन्
णरनाह–नरनाथ
णरवइ–नरपति
णरवर–नरवर
णरवरिंन्द–नरवरेन्द्र
णराहिय–नराधिप
णरेस–नरेश
णरेसर–नरेश्वर
णव–नव
णवर D–(केवलं)
णवि–नापि (=न)
णह–नभस्
णाइ–न(चित्)
णाइं D–(=इव)
णाइणि–नागिणी
णाउं–नाम
णाणाविह–नानाविध
णाम–नाम Prktism
णायरिय–नागरिक adj. of भासईं; polite. Jacobi's आयरियईं is a misreading.
णावइ–ज्ञायते
„ D–(=इव)
णासइ–नश्यति
णाह–नाथ
णाहि (हिं)=न M. नाहीं
णिइवि=णिएवि (दृष्ट्वा)
णिउत्त–नियुक्त
णिग्गुण–निर्गुण

the Beas and the Indus. See Cunningham, Ancient Geography, P. 148
टंकार–Skt.
टिंट D–(=द्यूतस्थानं) Deśi IV 3 टेण्टा जूअपयम्मि
टिंटाउत्त–टेण्टापुत्र

ठ

ठविय–स्थापित vul M. ठिव, ठेव
ठाइ–तिष्ठति vul M. ठाकतो
,, –स्थाने Old M. ठाईं
ठाण–स्थान M. ठाण
ठिय–स्थित Old M. ठी

ड

डंकइ–(दशति) M. डांक
डज्झइ–दह्यते
डंभ–दम्भ M. डंभ
०डर D–दर H. डर
डसण–दशन M. डसणें
डहइ–दहति M. डाह
डाल D–(शाखा) M. डाळी, दाळी, Deśi IV 9 डाली साहाए
डिंभ-Skt.
डोहिय-Deep M. डोह

ढ

ढक्क–ध्वांक्ष Pāi ढंखाय कायला काया
ढकइ D–(=च्छादयति) I 10, 12 M. ढांकण, ढांपण
ढण्ढवाल or ढंढ–? V 18, 5
ढुकइ–ढौकते (=संगच्छति)
ढोयइ D–(=क्षिपति) cf ढुक्खमहल्लवि ढोइय

ण

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णउ–न
णं–(=इव) remnant of णूणं–ननं
णच्छिउ–नाशयतु करहं कज्जु को णच्छिउ X 4
See Notes
णज्जइ–ज्ञायते
णट्ठ–नष्ट
णडंत D–(गोपयन्) Deśi IV 20 Com णडइ गुप्पति
णत्थि–नास्ति
णंदणु–नन्दनः
णर–नर
णरकेसरि–नरकेसरिन्
णरनाह–नरनाथ
णरवइ–नरपत्ति
णरवर–नरवर
णरवरिन्द–नरवरेन्द्र
णराहिय–नराधिप
णरेस–नरेश
णरेसर–नरेश्वर
णव–नव
णवर D–(केवलं)
णवि–नापि (=न)
णह–नभस्
णाइ–न(चित्)
णाइं D–(=इव)
णाइणि–नागिणी
णाउं–नाम
णाणाविह–नानाविध
णाम–नाम Prktism
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णावइ–ज्ञायते
,, D–(=इव)
णासइ–नश्यति
णाह–नाथ
णाहि (हिं)=न M. नाहीं
णिइवि=णिएवि (दृष्ट्वा)
णिउत्त–नियुक्त
णिग्गुण–निर्गुण

तरल–Skt.
तरलाविय–तरलित
तरु–Skt.
तरुण–Skt. Also in M. and H.
तरुणि–तरुणी
तलि–तले
तलेर D–(=नगररक्षकः) Deśi V 3 णयरारक्खे तलारो अ XV 5, 6 This was a high police officer or magistrate cf. *Nāyādhammakahā* XVI अन्नेय बहवे राईसरतलवरमाडंबियकोडुंबियइब्भसिट्ठि-सेनावतिसत्थवाहपभियओ
तव–तपस्
तवइ–तपति in M. ताव G. and H. also
तवंग D–(=मञ्चक) See Notes
तवसि–तपस्वी
तस्सेय–तद् श्रेयस्
तह–तथा
ता–तदा
ताडइ–ताडयति
ताणय–त्राण
ताम–तावत्
तामहि–"
ताय–तात
तार–Skt.
तार–तारा A name
तारिय–तारित
ताल–Skt.
ताव–तावत्
तावस–तापस
तावेल–तद्वेला
तासिय–त्रासित
तासी–त्रास्यति
ति–त्रि
तिउणिय–त्रिगुणित
तिय–स्त्री
तिकाल–त्रिकाल
तिक्ख–तीक्ष्ण M. तिखा
तिउक्क–त्रिपट्क

तिण–तृण M. तण
तिणवन्त–तृणवत्
तित्त–तृप्त
तित्तय=तैत्तिय
तित्थ–तीर्थ
तित्थयर–तीर्थंकर
तित्थंकर–तीर्थंकर
तिनाण–त्रिज्ञान
तिन्न–तीर्ण
तिभाय–त्रिभाग
तिम–तथा
तिमिर–Skt.
तिरिक्ख–तिरश्च (पक्षिन्)
तिरिय–तिर्यक्
तिरियत्तण–तिर्यक्त्व
तिल–Skt.
तिलय–तिलक
तिलयदीव–तिलकद्वीप
तिलयछुन्दरि–तिलकसुन्दरी Said of भविसाणुरूवा
तिलोय–त्रिलोक
तिल्ल–तैल
तिल्लायरु–तैलादरः or तैलाचारः A ceremony immediately preceding marriage, where तैल, हरिद्रा are to be first used by the bride and then by the bridegroom
तिवग्ग–त्रिवर्ग
तिवलि–त्रिवलि
तिवार–त्रिवार M. तिवार
तिविह–त्रिविध
तिवेय or तिवेइय–A Name
तिसट्ठि–त्रिषष्टि M. ते (त्रे) सट
तिसुद्धि–त्रिशुद्धि
तिह–तथा
तिहुँ–?तिहुं संपन्न गुणंतरिण XXII 10, 10
तिहुअण–त्रिभुवन
तीर–Skt.
तीवण D–(=अशनविशेषः)
तीस–त्रिंशत् M. H. तीस, G. त्रीश

तरल–Skt.
तरलाविय–तरलित
तरु–Skt.
तरुण–Skt. Also in M. and H.
तरुणि–तरुणी
तलि–तले
तलेर D–(=नगररक्षक:) Deśi V 3 णयरारक्खे तलारो अ XV 5, 6 This was a high police officer or magistrate cf. *Nāyādhammakahā* XVI अन्नेय बहवे राईसरतलवरमाडंबियकोडुंबियइब्भसिट्ठि-सेनावतिसत्थवाहपभियओ
तव–तपस्
तवइ–तपति in M. ताव G. and H. also
तवंग D–(=मञ्चक) See Notes
तवसि–तपस्वी
तस्सेय–तद् श्रेयस्
तह–तथा
ता–तदा
ताडइ–ताडयति
ताणय–त्राण
ताम–तावत्
तामहि–"
ताय–तात
तार–Skt.
तार–तारा A name
तारिय–तारित
ताल–Skt.
ताव–तावत्
तावस–तापस
तावेल–तद्वेला
तासिय–त्रासित
ताही–त्रास्यति
ति–त्रि
तिउणिय–त्रिगुणित
तिय–स्त्री
तिकाल–त्रिकाल
तिक्ख–तीक्ष्ण M. तिखा
तिउक–त्रिपट्क

तिण–तृण M. तण
तिणवन्त–तृणवत्
तित्त–तृप्त
तित्तय=तेत्तिय
तित्थ–तीर्थ
तित्थयर–तीर्थंकर
तित्थंकर–तीर्थंकर
तिनाण–त्रिज्ञान
तिन्न–तीर्ण
तिभाय–त्रिभाग
तिम–तथा
तिमिर–Skt.
तिरिक्ख–तिरश्च (पक्षिन्)
तिरिय–तिर्यञ्च
तिरियत्तण–तिर्यक्त्व
तिल–Skt.
तिलय–तिलक
तिलयदीव–तिलकद्वीप
तिलयसुन्दरि–तिलकसुन्दरी Said of भविसाणुरूवा
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तिवग्ग–त्रिवर्ग
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तिवार–त्रिवार M. तिवार
तिविह–त्रिविध
तिवेय or तिवेइय–A Name
तिसट्ठि–त्रिषष्टि M. ते (त्रे) सट
तिसुद्धि–त्रिशुद्धि
तिह–तथा
तिहुँ–?तिहुं संपन्न गुणंतरिण XXII 10, 10
तिहुअण–त्रिभुवन
तीर–Skt.
तीवण D–(=अशनविशेष:)
तीस–त्रिंशत् M. H. तीस, G. त्रीश

थूलाहल–स्थूलफल. स्थूलानि फलानि i. e. प्रत्येकं मौक्तिकं यस्य

थोअ–थोव–स्तोक M. थोडें G. थोडुं

थोइल्लय–स्तोकक

थोर–स्थूल M. G. H. थोर

द

दइ–(दयाः)

दइया–दयिता

दइव–दैव

दइवायत्त–दैवायत्त

दंस–दंश

दंसण–दर्शन

दंसिय–दर्शित

दक्ख–दक्ष

दक्खवइ–दर्शयति M. दाखवतो

दक्खिणावत्त–दक्षिणावर्त

दक्खिन्न–दाक्षिण्य

दडत्ति D–(=तडत् इति कृत्वा) M. दडदड

दडवड–(दड्दड् इति रवं कृत्वा) cf. M. दवादव पडणारें दहीं. In He. Gr. IV 330 दडवड होइ विहाणु seems to mean 'soon' and in IV 422 मयरद्धयदडवडउ पडइ अपूरइं कालि 'a hasty attack'

दढ–दृढ

दंड–Skt.

दंडावइ–दण्डयति

दत्त–Skt.

दंत–Skt.

दंति–दन्तिन्

दप्प–दर्प

दप्पयंत–दर्पयत्

दप्पण–दर्पण

दमक्किय–appears to be coined to rhyme with चमक्किय and may be connected with दम्–to harm, to overpower

दम्मइ–दम्यते

दय–दया

दयावरु–दयापरः

दयावण=दीनः Deśi IV 35 दयावणो दीणे

दर–(=ईषत्)

दरमलइ D–(=कम्पते) M. डळमळणें

दरिसइ–दर्शयति

दरिसावण–दर्शक

दल–Skt.

दलइ–दलयति

दलण–दलन

दलमलइ=दरमलइ

दल्वट्टइ D–(=निर्दलयति) M. तळपट करणें (समूळ नाश करणें)

दवग्गि–दवाग्नि

दवणय–(=दमनक) M. दौणा a kind of fragrant shrub held sacred

दव्व–द्रव्य

दस–दश G. H. दस

दसण–दशन

दसविह–दशविध

दह–दश M. दहा

दहइ–दहति

दहमय–दशम

दहि–दधि M. G. दहीं

दहीय=दहि for metre

दाइ–ददाति

दाइय–दायाद M. दाइज

दाडिम–Skt. G. दाडम

दाढा–दंष्ट्रा M. G. H. दाढ

दाण–दान

दाम–Skt.

दाय–Skt. (or आदान)

दाया–दातृ

दार–दारा

दारिद्द–दारिद्र्य

दारुण–Skt.

दावइ–दर्शयति Coll M. दावणें, G. दावुं

दावइ–दापयति

दास–Skt.

दासि–दासी

थूलाहल–स्थूलफल. स्थूलानि फलानि i. e. प्रत्येकं मौक्तिकं यस्य
थोअ–थोव–स्तोक M. थोडें G. थोडुं
थोइल्लय–स्तोकक
थोर–स्थूल M. G. H. थोर

द

दइ–(दयाः)
दइया–दयिता
दइव–दैव
दइवायत्त–दैवायत्त
दंस–दंश
दंसण–दर्शन
दंसिय–दर्शित
दक्ख–दक्ष
दक्खवइ–दर्शयति M. दाखवतो
दक्खिणावत्त–दक्षिणावर्त
दक्खिन्न–दाक्षिण्य
दडत्ति D–(=तडव् इति कृत्वा) M. दडदड
दडवड–(दड्दड इति रवं कृत्वा) cf. M. दवादव पडणारें दहीं. In Hc. Gr. IV 330 दडवड होइ विहाणु seems to mean 'soon' and in IV 422 मयरद्धयदडवडउ पडइ अपूरइं कालिं 'a hasty attack'
दढ–दृढ
दंड–Skt.
दंडावइ–दण्डयति
दत्त–Skt.
दंत–Skt.
दंति–दन्तिन्
दप्प–दर्प
दप्पयंत–दर्पयत्
दप्पण–दर्पण
दमक्किय–appears to be coined to rhyme with चमक्किय and may be connected with दम्–to harm, to overpower
दम्मइ–दम्यते
दय–दया
दयावर–दयापरः
दयावण=दीनः Deśi IV 35 दयावणो दीणे
दर–(=ईषत्)
दरमलइ D–(=कम्पते) M. डळमळणें
दरिसइ–दर्शयति
दरिसावण–दर्शक
दल–Skt.
दलइ–दलयति
दलण–दलन
दलमलइ=दरमलइ
दव्वट्टइ D–(=निर्दलयति) M. तळपट करणें (समूळ नाश करणें)
दवग्गि–दवाग्नि
दवणय–(=दमनक) M. दौणा a kind of fragrant shrub held sacred
दव्व–द्रव्य
दस–दश G. H. दस
दसण–दशन
दसविह–दशविध
दह–दश M. दहा
दहइ–दहति
दहमय–दशम
दहि–दधि M. G. दहीं
दहीय=दहि for metre
दाइ–ददाति
दाइय–दायाद M. दाइज
दाडिम–Skt. G. दाडम
दाढा–दंष्ट्रा M. G. H. दाढ
दाण–दान
दाम–Skt.
दाय–Skt. (or आदान)
दाया–दातृ
दार–दारा
दारिद्द–दारिद्र्य
दारुण–Skt.
दावइ–दर्शयति Coll M. दावणें, G. दावुं
दावइ–दापयति
दास–Skt.
दासि–दासी

[illegible]

दुव्विसह–दुर्विषह
दुसंकड–दुःसंकट
दुसंकर–दुःसंकर
दुसम–दुःषमा Technical Jain term for a cycle of years. See Notes
दुसह–दुःसह
दुसील–दुःशील
दूअ–दूत
दुहिय–दुहितृ
दूम (दूण)–दून
दूमइ–दूनयति
दूर–Skt.
दूराग–दूराग्र
दूण–दून
दूमइ–दूनयति
दूमण–दूमण
दूसह–दुःसह
दूहव–दुर्भग
देइ–ददाति M. दे, G. H. दे
देक्खइ–पश्यति M. देखणें, H. देखना
[illegible]
देव Skt. As Voc., addressed to a king
[illegible]
[illegible] Adj. of clothes
[illegible]
[illegible] M. [illegible], H. [illegible]
[illegible]

धुत्ति-Skt.
धुर-धुर
धूमवत्ति-धूमवर्ति
धूसरिय-धूसरित
धोरणि-Skt.
धोवइ D-(=प्रक्षालयति) M. धुणें, H. धुना

न

नइ-नदी Vul M. नई
नउ-न
नउल-नकुल
नं-(=इव)
नच्चइ-नृत्यति M. नाचणें, G. नाचवुं, H. नाचना
नज्जइ-ज्ञायते
नट्ट-नष्ट G. नाठो
नत्थि-नास्ति G. नथी
नंदओ-नन्दकः
नंदइ-नन्दति
नंदण-नन्दन
नंदि-नन्दिमित्त A name
नंदिमित्त-नन्दिमित्र A name
नंदिवद्धण-नन्दिवर्धन A name
नंदिवद्दण- ,,
नंदीसर-नन्दीश्वर
नंदिउप-नन्दिद्युत
नमंसइ-नमस्यति M. नवसणें with changed meaning
नमिय-नमित
नमु-नमः
नमोत्थु-नमोस्तु
नयण-नयन H. नैन
नयर-नगर M. नेर in जामनेर, पारनेर names of towns
नयवंत-नयवत्
नर-Skt.
नरय-नरक
नराहिव-नराधिप
नरिंद-नरेन्द्र
नरेस-नरेश
नरेसर-नरेश्वर
नव-Skt.
नवइ-नमति
नवकारइ-नमस्करोति
नवण-Skt.
नवर D-(केवलम्)
नवल-(=नव) M. G. नवल
नवल्लिय-नवकलित
नवि-नापि
नह-नभस्
,,-नख
नहनिग्गय-नभोनिर्गत (=दैव)
नहु-नखुल
नाइ D-(=इव)
नाइल-नाति(?) भट्टियइगिरिण णायलनाइलं VII. 13, 1
नाउं-नाम Old M. नाउ, M. नांव
नाडि-नाडी
नाण-ज्ञान
नाव-Skt.
नामग्गहण-नामग्रहण
नाय-ज्ञात
नायभोय-नागभोग Same as नायसेज्ज which see.
नायमुद्द-नागमुद्रा
नायर-नागर
नायरि-नागरी
नायरिय-नागरिका
नायरियायण-नागरिकाजन
नायसिरि-नागश्रीः A name.
नायसेज्ज-नागशय्या
नारइय-नारक
नारसिंह-Skt. name of a tribe
नारसीह-नारसिंह
नारि-नारी
नालिएर-नालिकेर Vul M. नारिएळ, नारेळ
नावइ D-(=इव)
नास-नाश Vul M. नास
,,-नासा
नासइ-नश्यति

धृति-Skt.
धुर-धुर
धुव्वंति-धूयन्ते
धूसरिय-धूसरित
धोरणि-Skt.
धोवइ D-(=प्रक्षालयति) M. धुणें, H. धुना

न

नइ-नदी Vul M. नई
नउ-न
नउल-नकुल
नं-(=इव)
नच्चइ-नृत्यति M. नाचणें, G. नाचवुं, H. नाचना
नज्जइ-ज्ञायते
नट्ठ-नष्ट G. नाठो
नत्थि-नास्ति G. नथी
नंदअ-नन्दक:
नंदइ-नन्दति
नंदण-नन्दन
नंदि-नन्दिमित्त A name
नंदिमित्त-नन्दिमित्र A name
नंदिवद्धण-नन्दिवर्धन A name
नंदिवद्दण- ,,
नंदीसर-नन्दीश्वर
नंदिउय-नन्दिउत
नमंसइ-नमस्यति M. नवसणें with changed meaning
नमिय-नमित
नमु-नमः
नमोत्थु-नमोस्तु
नयण-नयन H. नैन
नयर-नगर M. नेर in जामनेर, पारनेर names of towns
नयवंत-नयवत्
नर-Skt.
नरय-नरक
नराहिव-नराधिप
नरिंद-नरेन्द्र
नरेस-नरेश
नरेसर-नरेश्वर

नव-Skt.
नवइ-नवति
नवकारइ-नमस्करोति
नवम-Skt.
नवर D-(केवलम्)
नवर-(=नव) M. G. नवर
नवल्लिय-नवकलित
नवि-नापि
नह-नभस्
,,-नख
नहनिग्गय-नखोनिर्गत (?)
नहु-नखलु
नाइ D-(=इव)
नाइल-नागिल(?) नदिसइमिलिय नायल्लाइसं VII. 13, 1
नाउं-नाम Old M. नाउ, M. नांव
नाडि-नाडी
नाण-ज्ञान
नाम-Skt.
नामग्गहण-नामग्रहण
नाय-ज्ञात
नायभोय-नागभोग Same as नायसेज्ज which see.
नायमुद्द-नागमुद्रा
नायर-नागर
नायरि-नागरी
नायरिय-नागरिका
नायरियायण-नागरिकाजन
नायसिरि-नागश्रीः A name.
नायसेज्ज-नागशय्या
नारइय-नारक
नारसिंह-Skt. name of a tribe
नारसीह-नारसिंह
नारि-नारी
नालिएर-नालिकेर Vul M. नारिएळ, नारेळ
नावइ D-(=इव)
नास-नाश Vul M. नास
,,-नासा
नासइ-नश्यति

नियम–Skt.
नियंत–नितन्त्र
नियर–निकर
नियल–निगड
नियवि=निएवि (दृष्ट्वा) नियवि किउ (कृतं) कयं-तइंतंतरु V 16, 7
नियसिवि–न्युप्य (=उपोप्य) निव्वाहइ जो नियसिवि भरेण XXII 10, 6
नियाण–निदान
निरंजण–निरञ्जन
निरम्मणा(ण)य D–Deśi I 22 has अम्माइआ for अनुमार्गगामिनी and I 49 अम्मणु-अंचिअं for अनु(मार्ग) गमनम्. अम्मण thus seems to mean pursuit. निरम्मणाउ therefore should mean of which no one is in pursuit, or which no body seeks. This sense suits the context very well. हुउ कालिं जइवि निरम्मणाउ XVI 8, 10
निरलंकार–Skt.
निरवराह–निरपराध
निरवसंक–निरपशङ्क
निरवसेस–निरवशेष
निरवेक्ख–निरपेक्ष
निराउह–निरायुध
निरारिउ D–(निश्चितम्) See निरु
निरावराह=निरवराह
निरावसन्न–निरवसन्न (=विषण्ण) निर् has intensive sense here.
निरिक्खइ–निरीक्षते
निरिक्खण–निरीक्षण
निरु–निश्चितम्
निरुज्जम–निरुद्यम
निरुत्त–निरुक्त (=निश्चयेन) M. निरुतें
निरुत्तर–Skt.
निरुद्ध–Skt.
निरुवमाण–निरुवतमान
निरुंभण D–(=निरोधन)
निरुवम–निरुपम
निरुवसग्ग–निरुपसर्ग
निरोह–निरोध
निरोवम–निरुपम
निलय–Skt.
निलीण–निलीन
निव–नृप
निवडिं D–(=निष्पत्य) cf. Hc. Gr. IV 444 वलयावलिनिवडणभएण धण उद्धब्भुअ जाइ. चम्मट्ठिसरीउ निवडिं जाइ मसाणि खउ XX 9, 9. The anusvāra, however, makes it difficult. Possibly it is a mistake.
निवडइ–निष्पतति
निवसइ–निवसति
निवह–Skt.
निवाण (=निव्वाण)–निर्वाण, in the sense of निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV 419 has निवाणु for निव्वाणुं–'अहवा तं जि निवाणुं'. वरभवणहो पिक्खंतु निवाणइं V 7, 7. M. निवाणें
निवारइ–निवारयति
निवारण–Skt.
निवास–Skt.
निविट्ठ–निविष्ट
निवित्ति–निवृत्ति
निविस–निमेष
निवेइय–निवेदित
निवेसइ–निवेशयति
निव्वन्न–निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वन्नी XX 14, 2
निव्ववसाय–निर्व्यवसाय Old M. वेवसाव
निव्वहइ–निर्वहति
निव्वाहइ–निर्वाहयति
निव्विडइ (=निव्वडइ)–निष्पद्यते. निव्विडउ कज्जु किं वित्थरेण IV 5, 12
निव्वुइ–निर्वृत्ति
निव्वेय–निर्वेद
निसन्न–निषण्ण

नियम–Skt.
नियंब–नितम्ब
नियर–निकर
नियल–निगड
नियवि=निएवि (दृष्ट्वा) नियवि किउ (कृतं) कयं-तरंतंतरु V 16, 7
नियसिवि–न्युष्य (=उपोष्य) निव्वाहइ जो नियसिवि भरेण XXII 10, 6
नियाण–निदान
निरंजण–निरञ्जन
निरम्मणा(ण)य D–Deśi I 22 has अम्माइआ for अनुमार्गगामिनी and I 49 अम्मणुअंचिअं for अनु(मार्ग) गमनम्. अम्मण thus seems to mean pursuit. निरम्मणाउ therefore should mean of which no one is in pursuit, or which no body seeks. This sense suits the context very well. हुउ कालि जइवि निरम्मणाउ XVI 8, 10
निरलंकार–Skt.
निरवराह–निरपराध
निरवसंक–निरपशङ्क
निरवसेस–निरवशेष
निरवेक्ख–निरपेक्ष
निराउह–निरायुध
निरारिउ D–(निश्चितम्) See निरु
निरावराह=निरवराह
निरावसन्न–निरवसन्न (=विषण्ण) निर् has intensive sense here.
निरिक्खइ–निरीक्षते
निरिक्खण–निरीक्षण
निरु–निश्चितम्
निरुज्जम–निरुद्यम
निरुत्त–निरुक्त (=निश्चयेन) M. निरुतें
निरुत्तर–Skt.
निरुद्ध–Skt.
निरुन्नयमाण–निरुन्नतमान
निरुंभण D–(=निरोधन)
निरुवम–निरुपम
निरुवसग्ग–निरुपसर्ग
निरोह–निरोध
निरोवम–निरुपम
निलय–Skt.
निलीण–निलीन
निव–नृप
निवडि D–(=निष्पत्य) cf. Hc. Gr. IV 444 वलयावलिनिवडणभएण धण उद्धब्भुअ जाइ. चम्मट्ठिसरीउ निवडि जाइ मसाणि लउ XX 9, 9. The anusvāra, however, makes it difficult. Possibly it is a mistake.
निवडइ–निष्पतति
निवसइ–निवसति
निवह–Skt.
निवाण (=निव्वाण)–निर्वाण, in the sense of निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV 419 has निवाणु for निव्वाणुं–'अहवा तं जि निवाणुं'. वरभवणहो पिक्खंतु निवाणइं V 7, 7. M. निवाणें
निवारइ–निवारयति
निवारण–Skt.
निवास–Skt.
निविट्ठ–निविष्ट
निवित्ति–निवृत्ति
निविस–निमेष
निवेइय–निवेदित
निवेसइ–निवेशयति
निव्वन्न–निष्पन्ना (=जाता) भविसत्तहो गेहिणि निव्वन्नी XX 14, 2
निव्ववसाय–निर्व्यवसाय Old M. वेवसाव
निव्वहइ–निर्वहति
निव्वाहइ–निर्वाहयति
निव्विडइ (=निव्वडइ)–निष्पद्यते. निव्विडउ कज्जु किं वित्थरेण IV 5, 12
निव्वुइ–निर्वृत्ति
निव्वय–निर्वेद
निसन्न–निषण्ण

परिथव–पार्थिव
पदरिसिय–प्रदर्शित
पदेक्खइ–प्रपश्यति
पधाइय–प्रधावित
पंति–पंक्ति Old M. पांति
पंथ–पथिन्
पंथिय–पथिक
पन्नय–पन्नग
पन्नया–पर्णकानि Betel leaves मुणीणं तहा पन्नया जेहिं दिन्ना XII 3, 21
पन्नारस–पञ्चदश
पन्हु–प्रस्नव M. पान्हा
पप्पडा–पर्पट M. G. पापड
पप्फुल्लिय– प्रफुल्ल
पब्भट्ठ–प्रभ्रष्ट M. वाट
पब्भार–प्राग्भार
पभणइ–प्रभणति
पभोय–प्रभोग
पमत्त–प्रमत्त
पमाण–प्रमाण
पमाय–प्रमाद
पमायइ–प्रमाद्यते
पमुक्क–प्रमुक्त
पमुह–प्रमुख
पमुहोइ–प्रमुखः चित्
पम्मुह–प्राङ्मुख
पय–पद Vul M. पय
,,–पयस्
,,–प्रजा
पयइ–प्रकृति
पयंग–पतङ्ग
पयट्टइ–प्रवर्तते
पयड–प्रकट
पयडइ–प्रकटयति
पयडावइ– ,,
पयडावण–प्रकटीकरणं
पयडि–प्रकृति
पयंड–प्रचण्ड
पयत्त–प्रयत्न
,, –प्रवृत्त
पयत्थ–पदार्थ
पयंथिय–प्रग्रन्थित
पयन्न=पइन्न (प्रकीर्ण, सिक्षित)
पयंपइ–प्रजल्पति
पयरक्ख–पादरक्ष
पयल्लय=पय–पद plus an Apbh. diminuti termination cf M. पाउलें
पयहिणम्–प्रदक्षिणम्
पयाणय–प्रयाणक
पयार–प्रकार
पयाव–प्रताप
पयास–प्रकाश
,,–प्रयास
पयासइ–प्रकाशयति
पयासय–प्रकाशक
पयासिर–प्रकाशिन्
पयाहिण–प्रदक्षिण
पयाहिणइ–प्रदक्षिणं करोति
पर–परम्
परएस–परदेश
परम–Skt.
परमत्थ–परमार्थ
परमप्पय–पमात्मन्
परमेट्ठि–परमेष्ठिन्
परमेसर–परमेश्वर
परम्पर–परम्परा
परम्मुह–पराङ्मुख
परव्वस–परवश
परस–स्पर्श
पराइय–परायात
पराणए–परायणति
परामरिसइ–परामृशति
परायय–परागत
पराहव–पराभव(=आपद्) जंमज्झु पराहवि···दुइ अणुहविउ पइं XII 10, 12
परि–परि
परिउंबइ–परिचुंबति
परिउंबण–परिचुंबन

पत्थिव–पार्थिव
पदरिसिय–प्रदर्शित
पदेक्खइ–प्रपश्यति
पधाइय–प्रधावित
पंति–पंक्ति Old M. पांति
पंथ–पथिन्
पंथिय–पथिक
पन्नय–पन्नग
पन्नया–पर्णकानि Betel leaves मुणीणं तहा पन्नया जेहिं दिन्ना XII 3, 21
पन्नारस–पञ्चदश
पन्हु–प्रस्नव M. पान्हा
पप्पडा–पर्पट M. G. पापड
पप्फुल्लिय– प्रफुल्ल
पब्भट्ठ–प्रभ्रष्ट M. बाट
पब्भार–प्राग्भार
पभणइ–प्रभणति
पभोय–प्रभोग
पमत्त–प्रमत्त
पमाण–प्रमाण
पमाय–प्रमाद
पमायइ–प्रमायते
पमुक्क–प्रमुक्त
पमुह–प्रमुख
पमुहोइ–प्रमुखः चित्
पम्मुह–प्राङ्मुख
पय–पद Vul M. पय
,,–पयस्
,,–प्रजा
पयइ–प्रकृति
पयंग–पतङ्ग
पयट्टइ–प्रवर्तते
पयड–प्रकट
पयडइ–प्रकटयति
पयडावइ– ,,
पयडावण–प्रकटीकरणं
पयडि–प्रकृति
पयंड–प्रचण्ड
पयत्त–प्रयत्न
,, –प्रवृत्त
पयत्थ–पदार्थ
पयंधिय–प्रगन्धित
पयन्न=पइन्न (प्रकीर्ण, सिञ्चित)
पयंपइ–प्रजल्पति
पयरक्ख–पादरक्ष
पयल्लय=पय–पद plus an Apbh. diminuti termination of M. पाउलें
पयहिणम्–प्रदक्षिणम्
पयाणय–प्रयाणक
पयार–प्रकार
पयाव–प्रताप
पयास–प्रकाश
,,–प्रयास
पयासइ–प्रकाशयति
पयासय–प्रकाशक
पयासिर–प्रकाशिन्
पयाहिण–प्रदक्षिण
पयाहिणइ–प्रदक्षिणं करोति
पर–परम्
परएस–परदेश
परम–Skt.
परमत्थ–परमार्थ
परमप्पय–पमात्मन्
परमेट्ठि–परमेष्ठिन्
परमेसर–परमेश्वर
परम्पर–परम्परा
परम्मुह–पराङ्मुख
परव्वस–परवश
परस–स्पर्श
पराइय–परायात
पराणए–परायणति
परामरिसइ–परामृशति
परायय–परागत
पराहव–पराभव(=आपद्) जंमज्झु पराहवि...दुइ अणुहविउ पई XII 10, 12
परि–परि
परिंबइ–परिचुंबति
परिंवण–परिचुंवन

पगार-प्र...
पगासिय-प्रकाशित
पगासय-प्रकाशक
पलीव-प्रदीप M. पलिता a torch
पलिप्पइ-प्रदीप्यंत
पलोइर-प्रलोकिन्
पलोयइ-प्रलोकते
पलोयण-प्रलोकन
पलोवइ=पलोयइ
पल्लंक-पर्यङ्क M. पलंग
पल्हइ D-पर्यस्यति
पल्लव-Skt.
पल्लव-A country, whose capital is given as कंचि XVII 2, 2
पवज्जइ-प्रपद्यते
पवंच-प्रपञ्च
पवट्टिय-प्रवर्तित
पवण-पवन
पवत्तइ-प्रवर्तयति
पवन्न-प्रपन्न
पवर-प्रवर
पवरिसइ-प्रवर्षति
पवहइ-प्रवहति
पवाणु-प्रमाणं
पवाल-प्रवाल
पवास-प्रवास
पवाह-प्रवाह
पवाहइ-प्रवाहयति
पवित्त-पवित्र
,,-प्रवृत्त
पवित्तविय-प्रवर्तित
पवित्ति-प्रवृत्ति, (=प्रभृति in अज्जुपवित्ति णिसिभोयणु परिहरिउ मइं XX 3, 12
पविस्समाण-प्रविशन्
पवेस-प्रवेश
पव्व-पर्वन्
पव्वइय-प्रव्रजित
पव्वय-पर्वत
पव्वय-Name of a country between the Ravi and the Sutlej

पल्लवराइ-King of the above
पल्लवनरिंद-,,
पसय-मृगविशेष Deśi VI 4 पसओ मृगविशेषः o
प्रसृत would suit पसरिअ both in V 14, 2 and in V 15, 4
पसंसइ-प्रशंसति
पसंसय-प्रशंसक
पसंग-प्रसंग
पसत्थ-प्रशस्त
पसन्न-प्रसन्न
पसर-प्रसर
पसरइ-प्रसरति
पसाय-प्रसाद Old M. पसाय
पसारिय-प्रसारित
पसाहइ-प्रसाधयति
पसाहणय-प्रसाधन
पसिद्ध-प्रसिद्ध
पसिद्धि-प्रसिद्धि
पसुव-पशु
पसूय-प्रसूत
"-प्रसून
पह-पथिन्
,,-प्रभा
पहय-प्रहत
पहचूड-प्रभचूड A name
पहंजण-प्रभञ्जन
पहणइ-प्रहन्ति
पहर-प्रहर
,,-प्रहार
पहरइ-प्रहरति
पहरण-प्रहरण
पहरिस-प्रहर्ष
पहसइ-प्रहसति
पहाण-प्रधान
पहार-प्रहार
पहाय-प्रभात M. पहाट
पहाव-प्रभाव
पहावइ-प्रभवति
पहिय-पथिक

पजाय-[illegible]
पज्जालिय-प्रज्वालित
पज्जालय-प्रज्वालक
पलित्त-प्रदीप्त M. पलिता a torch
पलिप्पइ-प्रदीप्यते
पलोइर-प्रलोकिन्
पलोयइ-प्रलोकते
पलोयण-प्रलोकन
पलोवइ=पलोयइ
पल्लंक-पर्यङ्क M. पलंग
पल्लट्टइ D-पर्यस्यति
पल्लव-Skt.
पल्लव-A country, whose capital is given as कंचि XVII 2, 2
पवज्जइ-प्रपद्यते
पवंच-प्रपञ्च
पवड्ढिय-प्रवर्धित
पवण-पवन
पवत्तइ-प्रवर्तयति
पवन्न-प्रपन्न
पवर-प्रवर
पवरिसइ-प्रवर्षति
पवहइ-प्रवहति
पवाणु-प्रमाणं
पवाल-प्रवाल
पवास-प्रवास
पवाह-प्रवाह
पवाहइ-प्रवाहयति
पवित्त-पवित्र
,,-प्रवृत्त
पवित्तिय-प्रवर्तित
पवित्ति-प्रवृत्ति, (=प्रभृति in अज्जुपवित्ति णिसिभोयणु परिहरिउ मइं XX 3, 12
पविस्समाण-प्रविशन्
पवेस-प्रवेश
पव्व-पर्वन्
पव्वइय-प्रव्रजित
पव्वय-पर्वत
पव्वय-Name of a country between the Ravi and the Sutlej
पव्वयराउ-King of the above
पव्वयनरिंद-,,
पसय-मृगविशेष Deśi VI 4 पसओ मृगविशेषः or प्रसृत would suit पसयच्छि both in V 14, 2 and in V 15, 4
पसंसइ-प्रशंसति
पसंसय-प्रशंसक
पसंग-प्रसंग
पसत्थ-प्रशस्त
पसन्न-प्रसन्न
पसर-प्रसर
पसरइ-प्रसरति
पसाय-प्रसाद Old M. पसाय
पसारिय-प्रसारित
पसाहइ-प्रसाधयति
पसाहणय-प्रसाधन
पसिद्ध-प्रसिद्ध
पसिद्धि-प्रसिद्धि
पसुव-पशु
पसूय-प्रसूत
”-प्रसून
पह-पथिन्
,,-प्रभा
पहय-प्रहत
पहचूड-प्रभचूड A name
पहंजण-प्रभञ्जन
पहणइ-प्रहन्ति
पहर-प्रहर
,,-प्रहार
पहरइ-प्रहरति
पहरण-प्रहरण
पहरिस-प्रहर्ष
पहसइ-प्रहसति
पहाण-प्रधान
पहार-प्रहार
पहाय-प्रभात M. पहाट
पहाव-प्रभाव
पहावइ-प्रभवति
पहिय-पथिक

पिल्लइ D-(प्रेरयति, क्षिपति)
पिसुण-पिशुन
पिहिय-पिहित
पिहिमिपाल-पृथिवीपाल
पिहु-पृथु
पिहुमइ-पृथुमति A name
पीड-पीडा
पीडिज्जंति-पीड्यमाना
पीण-पीन
पीणिय D-(=धारित) H. पेन्ना
पील-पीडा
पीलिय-पीडित
पीवर-Skt.
पुंगल D-(श्रेष्ठ?) तहुं वणिवरकुमारि कुलि पुंगले V 14, 7 See परिपुंगल.
पुंगव-Skt.
पुच्छइ-पृच्छति G. पूंछवुं, H. पूछना
पुच्छण-पृच्छा M. पुसणें
पुच्छिय-प्रोञ्छित(=प्रमृष्ट) लिहिवि नं पुच्छिउ X 7, 22 M. पुसणें
पुज्ज-पूजा
पुज्जइ-पूजयति
पुज्जइ-पूर्यते
पुज-Skt.
पुंजइ-पुञ्जयति
पुंजविय-पुञ्जित
पुट्ठ-पृष्ठ M. पुट्ठा
पुणन्न-पुनर्न
पुणु-पुनर्
पुंड-पुण्ड्र
पुत्त-पुत्र
पुत्ति-पुत्री
,,-पुत्ति in पुत्तिचोज्जु an interjection often occurring in IV 7
पुन्न-पुण्य
पुन्निमा-पूर्णिमा Vul M. पुनिवा
पुप्फ-पुष्प
पुर-Skt.
पुरओ-पुरतः
पुरएव-पुरदेव
पुरंदर-Skt.
पुरंधु-?
पुरय-गोपुर? in IX 4, 4; gardenhouse! in VIII 10, 5
पुरयण-पुरजन
पुरवइ-पुरपति
पुरवाल-पुरपाल
पुराइय-(पुराकृत)
पुराण-Skt.
पुरि-पुरी
पुरिस-पुरुष
पुरिसयार-पुरुषकार
पुरुस-पुरुष occurs much less frequently than पुरिस
पुरेस-पुरेश
पुलय-पुलक
पुलइय-पुलकित
पुलिंद-A name of a wild tribe mentioned with बब्बरसबर XIX 11, 2
पुव्व-पूर्व
पुव्वएस-पूर्वदेश
पुव्वपास-पूर्वपार्श्व
पुव्वविदेह-पूर्वविदेह a country
पुव्वि-पूर्वम्
पुहइ-पृथिवी
पूय-पूजा
पूर-Skt.
पूरइ-पूरयति
पूरय-पूरक
पेम्म-प्रेमन्
पेय-Skt. occurs in XII 3, which is mainly in Māhārāṣṭrī
पेरइ-प्रेरयति
पेसइ-प्रेषयति
पेसण-प्रेषणं (=कार्य)
पेसल-पेशल
पेसुन्न-पैशुन्य
पोय-पोत

पिल्लइ D-(प्रेरयति, क्षिपति)
पिसुण-पिशुन
पिहिय-पिहित
पिहिमिपाळ-पृथिवीपाल
पिहु-पृथु
पिहुमइ-पृथुमति A name
पीड-पीडा
पीडिज्जंति-पीड्यमाना
पीण-पीन
पीणिय D-(=धारित) H. पेना
पीळ-पीडा
पीळिय-पीडित
पीवर-Skt.
पुंगल D-(श्रेष्ठ?) तहुं वणिवरकुमारि कुलि पुंगले V 14, 7 See परिपुंगल.
पुंगव-Skt.
पुच्छइ-पृच्छति G. पूंछवुं, H. पूछना
पुच्छण-पृच्छा M. पुसणें
पुच्छिय-प्रोञ्छित(=प्रमृष्ट) लिहिवि नं पुच्छिउ X 7, 22 M. पुसणें
पुज्ज-पूजा
पुज्जइ-पूजयति
पुज्जइ-पूर्यते
पुज-Skt.
पुंजइ-पुञ्जयति
पुंजविय-पुञ्जित
पुट्ठ-पृष्ठ M. पुट्ठा
पुणन्न-पुनर्न
पुणु-पुनर्
पुंड-पुण्ड्र
पुत्त-पुत्र
पुत्ति-पुत्री
,,-पुत्ति in पुत्तिचोज्जु an interjection often occurring in IV 7
पुन्न-पुण्य
पुन्निमा-पूर्णिमा Vul M. पुनिवा
पुप्फ-पुष्प
पुर-Skt.
पुरओ-पुरतः
पुरएव-पुरदेव
पुरंदर-Skt.
पुरंधु-?
पुरय-गोपुर ? in IX 4, 4; gardenhouse! in VIII 10, 5
पुरयण-पुरजन
पुरवइ-पुरपति
पुरवाल-पुरपाल
पुराइय-(पुराकृत)
पुराण-Skt.
पुरि-पुरी
पुरिस-पुरुष
पुरिसयार-पुरुषकार
पुरुस-पुरुष occurs much less frequently than पुरिस
पुरेस-पुरेश
पुलय-पुलक
पुलइय-पुलकित
पुलिंद-A name of a wild tribe mentioned with बब्बरसबर XIX 11, 2
पुव्व-पूर्व
पुव्वएस-पूर्वदेश
पुव्वपास-पूर्वपार्श्व
पुव्वविदेह-पूर्वविदेह a country
पुव्वि-पूर्वम्
पुहइ-पृथिवी
पूय-पूजा
पूर-Skt.
पूरइ-पूरयति
पूरय-पूरक
पेम्म-प्रेमन्
पेय-Skt. occurs in XII 3, which is mainly in Māhārāṣṭrī
पेरइ-प्रेरयति
पेसइ-प्रेषयति
पेसण-प्रेषणं (=कार्य)
पेसल-पेशल
पेसुन्न-पैशुन्य
पोय-पोत

वहव–वहु
वहिणि–भगिनी M. वहीण, G. वेण, H. भेण
वहिरिय–वधिरित M. वहिरा
वहु–Skt.
वहुअ–वहु
वहुत्त– ” M. वहुत, वहुतेक, H. वहोत
वहुविह–वहुविध
वहुह–वहुधा
वाण–Skt.
वार–द्वार G. वारणुं
वारस–द्वादश Coll M. G. H. वारस, meaning the 12th day of the month.
वारह– ” M. वारा
वाल–Skt.
वाल्हारि–वालधात्री भविसहो वाल्हारि XII 6, 8.
वासण–वस्त्र Coll M. वासन a rich garment
वाह–वाष्प
” –वाहु
वाहिर–वहिस् M. वाहेर, H. वाहार
वाहु–Skt.
वाहुवलि–Skt. Son of the Tirthankara Ṛṣabha
वि०–द्वि०
विण्णि–द्वौ
विन्नि– ”
विंव–Skt.
वीय–द्वितीय
वुज्झइ–वुध्यते Old M. वुझणें, वुझाविणें
वुद्ध–Skt.
वे–द्वि M. G. H. वे
वोल्ल D–(=भाषणं)
वोल्लइ D–(=कथयति) Hc. Gr. IV 2 कथेर्वज्जर etc.
वोल्लवइ–Causal of above
वोहि–वोधि
वोहिय–वोधित In कालागुरुखंण्डइं वोहियाइं I 9, 3 caused to burn like incense.

भ

भउहा–(=भ्रूः)
भक्ख–भक्ष्य
भक्खइ–भक्षयति
भग्ग–भंग
भंग–Skt.
भंगि–Skt.
भंगुर–Skt.
भज्जइ–भज्यते
भंजइ–भनक्ति
भंजण–भंजन
भट्ठ–भ्रष्ट
भड–भट
भडइं=भण्डइं–भाण्डानि ships III 22, 12
भडारय–भट्टारक
भडारिय–भट्टारिका
भणइ–भणति
भंड–भाण्ड
भंडण D–(कलह) Deśi VI 101 कलहे भंडणं M. भांडण
भंडारिय–भाण्डारिक
भंडुल्ल–भाण्ड M. भांडवल with a slight change in meaning
भण्णइ–भण्यते
भत्त–भक्त
भत्तार–भर्तृ
भत्ति–भक्ति
भत्तिवत–भक्तिमत्
भंति–भ्रांति H. भांति
भमइ–भ्रमति
भमर–भ्रमर
भमाडइ–भ्रमति This ड is common in M. G. ताबाडणें, उनाडणें, देखाडवुं, भमाडवुं
भमिर–भ्रमिन्
भय–Skt.
भयंकर–Skt.
भयभीसइ–(=भयेन भीतो भवति)
भयावण–भयानक M. भयाण
भर–Skt.
भरइ–भरति
”–स्मरति

बहव–बहु
बहिणि–भगिनी M. बहीण, G. बेण, H. भेण
बहिरिय–बधिरित M. बहिरा
बहु–Skt.
बहुअ–बहु
बहुत्त– ” M. बहुत, बहुतेक, H. बहोत
बहुविह–बहुविध
बहुहं–बहुधा
बाण–Skt.
बार–द्वार G. बारणुं
बारस–द्वादश Coll M. G. H. बारस, meaning the 12th day of the month.
बारह– ” M. बारा
बाल–Skt.
बालहारि–बालधात्री भविसहो बालहारि XII 6, 8.
बासण–वस्त्र Coll M. बासन a rich garment
बाह–बाष्प
„ –बाहु
बाहिर–बहिस् M. बाहेर, H. बाहार
बाहु–Skt.
बाहुबलि–Skt. Son of the Tirthankara Ṛṣabha
बि०–द्वि०
बिण्णि–द्वौ
बिन्नि– „
बिंब–Skt.
बीय–द्वितीय
बुज्झइ–बुध्यते Old M. बुझणें, बुझाविणें
बुद्ध–Skt.
बे–द्वि M. G. H. बे
बोल्ल D–(=भाषणं)
बोल्लइ D–(=कथयति) Hc. Gr. IV 2 कथेर्वज्जर etc.
बोल्लवइ–Causal of above
बोहि–बोधि
बोहिय–बोधित In कालागुरुखंण्डइं बोहियाइं I 9, 3 caused to burn like incense.

भ

भइहा–(=भूः)
भक्ख–भक्ष्य
भक्खइ–भक्षयति
भग्ग–भंग
भंग–Skt.
भंगि–Skt.
भंगुर–Skt.
भज्जइ–भज्यते
भंजइ–भनक्ति
भंजण–भंजन
भट्ठ–भ्रष्ट
भड–भट
भडइं=भण्डइं–भाण्डानि ships III 22, 12
भडारय–भट्टारक
भडारिय–भट्टारिका
भणइ–भणति
भंड–भाण्ड
भंडण D–(कलह) Deśi VI 101 कलहे भंडणं M. भांडण
भंडारिय–भाण्डारिक
भंडुल्ल–भाण्ड M. भांडवल with a slight change in meaning
भण्णइ–भण्यते
भत्त–भक्त
भत्तार–भर्तृ
भत्ति–भक्ति
भत्तिवंत–भक्तिमत्
भंति–भ्रांति H. भांति
भमइ–भ्रमति
भमर–भ्रमर
भमाडइ–भ्रमति This ड is common in M. G. ताबाडणें, उनाडणें, देखाडवुं, भमाडवुं
भमिर–भ्रमिन्
भय–Skt.
भयंकर–Skt.
भयभीसइ–(=भयेन भीतो भवति)
भयावण–भयानक M. भयाण
भर–Skt.
भरइ–भरति
”–स्मरति

भेसिवि–भीषयित्वा
भोइय–भोगिक
भोग–Skt.
भोग्ग–भोग्य
भोज्ज–भोज्य
भोय–भोग
भोयण–भोजन
भोवाल=भूपाल

म

म–मा
मइ–मति
मइंद–मृगेंद्र
,,=सीहकन्धर A name
मइंदकंधर–मृगेन्द्रकन्धर A name
मइल–मलिन H. मैल
मइलइ–मलिनयति
मइवंत–मतिमत्
मउअ–मृदु M. मऊ
मउड–मुकुट
मउण–मौन
मउलइ–मुकुलयति
मउलि–मौलि
मऊर–मयूर
मऊह–मयूख
मंभीसइ–(=मा भैषीः इति वदति)
मं–मा
मंस–मांस
मग्ग–मार्ग M. माग
मग्गइ–मार्गयति M. मागणें, H. मागना
मंकुण–मत्कुण
मंगल–Skt.
मंगल्ल–मांगल्य
मचकुंद–मुचुकुन्द
मच्च–मर्त्य
मच्चइ–(=मृद्नाति)
मच्छ–मत्स्य Vul M. माछली
,,–मत्स्य A country
मच्छर–मत्सर (=दंशमशकादि) दंसमसयमच्छर संगहिं XIX 10, 10. M. मच्छर

मच्छरिय–मत्सरित
मज्ज–मद्य
मज्जइ–मज्जति
मज्जण–मज्जन
मज्जा=मज्जाय. पिट्टिवि मज्जारहिउ निमाणिउ XVI 10, 9 He was beaten and dishonoured beyond limit
मज्जाय–मर्यादा
मज्जार–मार्जार M. मांजर
मज्झ–मध्य
मज्झत्थ–मध्यस्थ
मंजुट्ठ–मंजु
मंजरि–Skt.
मडक्क D–(=दर्प) M. मडकें
मडक्कइ=मडप्फर which see
मडप्फर D–(=गर्व) Pāi मरट्टो मडप्फरो गव्वो
मडंब D–(=पल्ली)
मढ–मठ
मण–मनस्
मणजोएँ–मनोजवेन
मणप्पिय–मनःप्रिय
मणवेय–A name
मणहर–मनोहर
मणाउ–मनाक्
मणि–Skt.
मणिट्ठ=मण+इट्ठ
मणिवलय–Skt.
मणुअ–मनुज
मणुज्ज–मनोज्ञ
मणोज्ज– ,,
मणोरह–मनोरथ
मणोहर–मनोहर
मणोहिराम–Sktsm for. मणाहिराम
मंद–मंद
मंडइ=Loc of मण्डअ–Skt. मण्डप. जो मण्डइ रणभरधुरहो संधु XIII 8, 14 or मंडयति
मंडण–मण्डन
मंडल–Skt.
मंडलग्ग–मण्डलाग्र (असिः) Pāi करवालं मंडलग्गं च

भेसिवि–भीषशिला
भोइय–भोगिक
भोग–Skt.
भोग्ग–भोग्य
भोज्ज–भोज्य
भोय–भोग
भोयण–भोजन
भोवाल=भूपाल

म

म–मा
मइ–मति
मइंद–मृगेंद्र
,,=सीहकन्धर A name
मइंदकंधर–मृगेन्द्रकन्धर A name
मइल–मलिन H. मैल
मइलइ–मलिनयति
मइवंत–मतिमत्
मउअ–मृदु M. मऊ
मउड–मुकुट
मउण–मौन
मउलइ–मुकुलयति
मउलि–मौलि
मऊर–मयूर
मऊह–मयूख
मंभीसइ–(=मा भैषीः इति वदति)
मं–मा
मंस–मांस
मग्ग–मार्ग M. माग
मग्गइ–मार्गयति M. मागणें, H. मागना
मंकुण–मत्कुण
मंगल–Skt.
मंगल्ल–मांगल्य
मचकुंद–मुचुकुन्द
मच्च–मर्त्य
मच्चइ–(=मृद्नाति)
मच्छ–मत्स्य Vul M. माछली
,,–मत्स्य A country
मच्छर–मत्सर (=दंशमशकादि) दंसमसयमच्छर संगहिं XIX 10, 10. M. मच्छर

मच्छरिय–मत्सरित
मज्ज–मद्य
मज्जइ–मज्जति
मज्जण–मज्जन
मज्जा=मज्जाय. पिट्टिवि मज्जारहिउ निमाणिउ XVI 10, 9 He was beaten and dishonoured beyond limit
मज्जाय–मर्यादा
मज्जार–मार्जार M. मांजर
मज्झ–मध्य
मज्झत्थ–मध्यस्थ
मंजु–मंजु
मंजरि–Skt.
मडक्क D–(=दर्प) M. मडकें
मडक्कइ=मडप्फर which see
मडप्फर D–(=गर्व) Pāi मरट्टो मडप्फरो गव्वो
मडंब D–(=पल्ली)
मढ–मठ
मण–मनस्
मणजोएँ–मनोजवेन
मणप्पिय–मनःप्रिय
मणवेय–A name
मणहर–मनोहर
मणाउ–मनाक्
मणि–Skt.
मणिट्ठ=मण+इठ
मणिवलय–Skt.
मणुअ–मनुज
मणुज्ज–मनोज्ञ
मणोज्ज– ,,
मणोरह–मनोरथ
मणोहर–मनोहर
मणोहिराम–Sktsm for. मणाहिराम
मंद–मंद
मंडइ=Loc of मण्डअ–Skt. मण्डप. जो मण्डइ रणभरधुरहो संधु XIII 8, 14 or मंडयति
मंडण–मण्डन
मंडल–Skt.
मंडलग्ग–मण्डलाग्र (असिः) Pāi करवालं मंडलग्गं च

महा०–Skt.
महाइय D–(=महात्मन्)
महायण–महाजन
महाल्स–Wrong for महाजसेण XV 7, 7
महि–मही
महिम–महिमन्
महिय–मथित
महियल–महीतल
महिल–महिला
महिवइ–महीपति
महिवाल–महीपाल A name
महिस–महिष
महीयल–महीतल
महीहर–महीधर
महु–मधु
महुत्त–मुहूर्त
महुमास–मधुमास
महुयर–मधुकर
महुर–मधुर
महेस–महेश
महोयर–महोदर A name
माइ–माति
माइय–मातृ
माएसर–मायेश्वर A name
माण–मान
माणइ–मानयति
माणण–मानन
माणयारी–मानकारिणी
माणिणि मानिनी
माणिभद्द–माणिभद्र A name
माणुस–मानुष
माणेसर=माणिभद्द
माम–मातुल
मामइ=माम
माय–मातृ M. माय, H. माई
मायंग–मातंग
मायरि–मातृ
मायहिय–मागधी
मारइ–मारयति

मारुअ–name of a people and countr
मारुय–मारुत
माल–माला
मालइ–मालती
माली–Skt.
माल्हर D–(=श्रीफल)
मास–मांस
,,–Skt.
माहप्प–माहात्म्य
माहुलिंग–मातुलिंग M. माहाळुंग
मि–अपि
मिग–मृग
मिच्छ–म्लेच्छ a barbarous people and
their country
मिच्छइ D–(=इच्छति) मिच्छइ न दण्इ XII
13, 5
मिच्छत्त–मिथ्यात्व
मिच्छा–मिथ्या
मिणइ–मिमीते
मित्त–मात्र
,,–मित्र
मिरिय D–(=क्षुद्रः:) ? VII 2, 9
मिलइ–मिलति
मिल्लइ–मुंचति
मिसल–मिश्र M. मिसळ
मिसलइ–मिश्रयति M. मिसळणें
मिहुण–मिथुन M. मेहुण
मीसिय–मिश्रित
मुअ–मृत H. मुआ
मुअइ–मुंचति
मुक्क–मुक्त
मुक्ख–मूर्ख
मुग्ग–मुद्ग M. मूग, H. मुंग G, मग
मुचइ–मुच्यते, मूत्रयति
मुच्छ–मूर्छा
मुज्झइ–मुह्यति
मुट्ठि–मुष्टि
मुणइ–(=जानाति) from ज्ञा
मुणंति–(=गणयन्ति)

महा०-Skt.
महाइय D-(=महात्मन्)
महायण-महाजन
महालस-Wrong for महाजसेण XV 7, 7
महि-मही
महिम-महिमन्
महिय-मथित
महियल-महीतल
महिल-महिला
महिवइ-महीपति
महिवाल-महीपाल A name
महिस-महिप
महीयल-महीतल
महीहर-महीधर
महु-मधु
महुत्त-मुहूर्त
महुमास-मधुमास
महुयर-मधुकर
महुर-मधुर
महेस-महेश
महोयर-महोदर A name
माइ-माति
माइय-मातृ
माएसर-मायेश्वर A name
माण-मान
माणइ-मानयति
माणण-मानन
माणयारी-मानकारिणी
माणिणि मानिनी
माणिभद्द-माणिभद्र A name
माणुस-मानुष
माणेसर=माणिभद्द
माम-मातुल
मामइ=माम
माय-मातृ M. माय, H. माई
मायंग-मातंग
मायरि-मातृ
मायहिय-मागधी
मारइ-मारयति

मारुअ-name of a people and cou
मारुय-मारुत
माल-माला
मालइ-मालती
माली-Skt.
माल्हर D-(=श्रीफल)
मास-मांस
,,-Skt.
माहप्प-माहात्म्य
माहुलिंग-मातुलिंग M. माहाळुंग
मि-अपि
मिग-मृग
मिच्छ-म्लेच्छ a barbarous people
their country
मिच्छइ D-(=इच्छति) मिच्छइ न दण्डु X
13, 5
मिच्छत्त-मिथ्यात्व
मिच्छा-मिथ्या
मिणइ-मिमीते
मित्त-मात्र
,,-मित्र
मिरिय D-(=मुद्गरः)? VII 2, 9
मिलइ-मिलति
मिल्लइ-मुंचति
मिसल-मिश्र M. मिसळ
मिसलइ-मिश्रयति M. मिसळणें
मिहुण-मिथुन M. मेहुण
मीसिय-मिश्रित
मुअ-मृत H. मुवा
मुअइ-मुंचति
मुक्क-मुक्त
मुक्ख-मूर्ख
मुग्ग-मुद्ग M. मुग, H. मुंग G, मग
मुचइ-मुच्यते, मूत्रयति
मुच्छ-मूर्छा
मुज्झइ-मुह्यति
मुट्ठि-मुष्टि
मुणइ-(=जानाति) from ज्ञा
मुणंति-(=गणयन्ति)

रउरव-रौरव रउरवकाल means the time a fœtus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख-रक्षस्

रक्खइ-रक्षति

रक्खण-रक्षण

रक्खस-राक्षस

रक्खसि-राक्षसी

रंगावलि-Skt.

रच्चंत-रज्यमान

रज्ज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रडइ-रटति M. रडणें

रण-Skt.

रणझणंत-(नादं कुर्वन्) Onomatopoetic.

रणरणय-रणरणक

रणरणंत-(=क्वणत्) Onomatopoetic

रत्त-रक्त

रत्ति-रात्री Vul M. रात

रंध-रंध्र

रन्न-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्य

रम्मइ-रम्यते

रय-रजस्

,, -रत

रयण-रत्न

रयणचूड-रत्नचूड A name

रयणायर-रत्नाकर

रयणि-रजनी

रव-Skt.

रवड-in दडवडरवड पडंति दहिंपं XVI 4, 4 Onomatopoetic.

रवण-रमण

रवन्न-रम्य

रवि-Skt.

रविंद-अरविन्द

रविप्पह-रविप्रभ A name

रस-Skt

रसणा-रशना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H. रसोइ, रसई

रह-रथ Old M. रहंवर

रहस-रभस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राउल-राजकुल (=प्रासाद) Old M. राऊळ

राणउ-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,, -राजन् M. राय

रासि-राशि M. रास

रिउ-ऋतु mensis रिउसोणियजल धंभइ III 4, 4.

,, -रिपु

रिक्ख-ऋक्ष (=नक्षत्र)

रिज्झइ-ऋध्यति

रिंछ-ऋक्ष

रिंछोलि-पंक्ति

रिद्ध-ऋद्ध

रिद्धि-ऋद्धि

रिङ्खंत D-(=शोभमान) कलहोयकंति रिङ्खंतउ XVI 3, 8

रिसह-ऋषभ

रिसि-ऋषि

रुअ-रुज्

,, -रुत

रउरव-रौरव रउरवकाड means the time a fœtus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख-रक्षस्

रक्खइ-रक्षति

रक्खण-रक्षण

रक्खस-राक्षस

रक्खसि-राक्षसी

रंगावलि-Skt.

रच्चंत-रज्यमान

रज्ज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रडइ-रटति M. रडणें

रण-Skt.

रणझणंत-(नादं कुर्वन्) Onomatopoetic.

रणरणय-रणरणक

रणरणंत-(=क्वणत्) Onomatopoetic

रत्त-रक्त

रत्ति-रात्री Vul M. रात

रंध-रंध्र

रन्न-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्य

रम्मइ-रम्यते

रय-रजस्

,, -रत

रयण-रत्न

रयणचूड-रत्नचूड A name

रयणायर-रत्नाकर

रयणि-रजनी

रव-Skt.

रवइ-in दइवइरवइ पइंति दहिएं XVI 4, Onomatopoetic.

रवण-रमण

रवन्न-रम्य

रवि-Skt.

रविंद-अरविन्द

रविप्पह-रविप्रभ A name

रस-Skt

रसणा-रशना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H. रसोइ, रसई

रह-रथ Old M. रहंवर

रहस-रभस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राउल-राजकुल (=प्रासाद) Old M. राऊळ

राणउ-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,, -राजन् M. राय

रासि-राशि M. रास

रिउ-ऋतु mensis रिउसोणियजल थंभइ III 4, 4.

,, -रिपु

रिक्ख-ऋक्ष (=नक्षत्र)

रिज्झइ-ऋध्यति

रिंछ-ऋक्ष

रिंछोलि-पंक्ति

रिद्ध-ऋद्ध

रिद्धि-ऋद्धि

रिहंत D-(=शोभमान) कल्होयकंति रिहंतउ XVI 3, 8

रिसह-ऋषभ

रिसि-ऋषि

रुअ-रुज्

,, -रुत

लावय–लावक a bird M. लावी
लाविय–see लेइ Causal Past. Part. M. लाविला
लावन्न–लावण्य
लाह–लाभ Old M. लाहो
लाहव–लाघव
लिंग–Skt.
लिज्जइ D–(=आदीयते) from ला Passive
लित्त–लिप्त
लील–लीला
लिहइ–लिखति M. लिहिणें
लीह–रेखा
लुंचइ–लुञ्चति
लुद्द–लुब्ध
लुलिय–लुलित
लुब्भए–लुभ्यते
लुहइ D–(=मार्ष्टि)
लेइ–(=लाति)
लेस–लेश्य
लोण–लवण in M. लोणचें a kind of pickle
लोय–लोक
,,–लोच (i. e. केशलुञ्चनं) in XXI 11, 7
लोयण–लोचन
लोल–Skt.
लोह–लोभ
,,–Skt.
लोहजंघ–Name of a minister. See Introduction
ल्हिक्कइ D–(=निलीयते) Hc. Gr. IV 5, 5 निलीने णिलीअ ल्हिक्का: M. लिकणें to hide

व

व–इव
,,–वा. होइ न होइ व जेइ I 4, 8
०वइ–पति
वइज्जइ–see वयइ=वदति Passive साहम्मियवच्छल्लु वइज्जइ XX 11, 2
वइर–वैर
वइराग–वैराग
वइरि–वैरिन्
वइरिय– ,,
वइसवण–वैश्रवण
वइसाह–वैशाख
वंस–वंश
वंसयाल–वंशजाल
वक्क–वाक्य
वक्कर–वक्र
वक्खाणइ–व्याख्यानयति M. वाखाणणें
०वक्खिय–पक्षक
वग्ग–वर्ग
वग्गइ–वल्गति
वग्घ–व्याघ्र M. वाघ
वंक–वक्र M. वांक. विवंक of Jacobi is due to bad splitting up of text मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए XII 5, 17–In the midst of great people, even a crooked man does not say crooked things.'
वंकुड=वंक M. वांकडा
वंकइ–वक्रयति
वचइ–व्रजति Hc. Gr. IV 225 व्रजनृतमदां च Kon. वचतां, G. वचवुं
वचरा–(=Sk. वचा a herb that is supposed) when eaten, to clear the throat. e. g. ब्राह्मी शुण्ठी वचा एला पिप्पली मधुसंमिता। पञ्चरात्रप्रसङ्गेन कोकिलाः स्वर उच्यते ॥) XII 3, 23
वच्छयल–वक्षःस्थल
वच्छत्थल–Sktism
वच्छल–वत्सल
वच्छल्ल–वात्सल्य
वज्ज–वज्र
वज्जइ–वर्जयति M. वजा (करणें)
वज्जरइ D–(=कथयति) Hc. Gr. IV 2 कथेर्वज्जर etc.
वजावइ–वादयति M. वाजवणें
वज्जोयर–वज्रोदर A name

लावय–लावक a bird M. लावी
लाविय–see लेइ Causal Past. Part. M. लाविला
लावन्न–लावण्य
लाह–लाभ Old M. लाहो
लाहव–लाघव
लिंग–Skt.
लिज्जइ D-(=आदीयते) from ला Passive
लित्त–लिप्त
लील–लीला
लिहइ–लिखति M. लिहिणें
लीह–रेखा
लुंचइ–लुञ्चति
लुद्ध–लुब्ध
लुलिय–लुलित
लुब्भए–लुभ्यते
लुहइ D-(=मार्ष्टि)
लेइ–(=लाति)
लेस–लेश्य
लोण–लवण in M. लोणचें a kind of pickle
लोय–लोक
,,–लोच (i. e. केशलुञ्चनं) in XXI 11, 7
लोयण–लोचन
लोल–Skt.
लोह–लोभ
,,–Skt.
लोहजंघ–Name of a minister. See Introduction
लिहक्कइ D-(=निलीयते) Hc. Gr. IV 5, 5 निलीने णिलीअ लिहक्कः M. लिकणें to hide

व

व–इव
,,–वा. होइ न होइ व जेइ I 4, 8
०वइ–पति
वइज्जइ–see वयइ=वदति Passive साहम्मियव-च्छल्लु वइज्जइ XX 11, 2
वइर–वैर
वइराय–वैराग
वइरि–वैरिन्
वइरिय– ,,
वइसवण–वैश्रवण
वइसाह–वैशाख
वंस–वंश
वंसयाल–वंशजाल
वक्क–वाक्य
वक्कर–वक्र
वक्खाणइ–व्याख्यानयति M. वाखाणणें
०वक्खिय–पक्षक
वग्ग–वर्ग
वग्गइ–वल्गति
वग्घ–व्याघ्र M. वाघ
वंक–वक्र M. वांक. विवंक of Jacobi is due to bad splitting up of text मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए XII 5, 17–In the midst of great people, even a crooked man does not say crooked things.'
वंकुड=वंक M. वांकडा
वंकइ–वक्रयति
वचइ–व्रजति Hc. Gr. IV 225 व्रजनृतमदां च Kon. वचतां, G. वचवुं
वचरा–(=Sk. वचा a herb that is supposed) when eaten, to clear the throat. e. g. ब्राह्मी शुण्ठी वचा धुँधी पिप्पली मधुसंमिता। पञ्चरात्रप्रसङ्गेन कोकिलाः स्वर उच्यते ॥) XII 3, 23
वच्छयल–वक्षःस्थल
वच्छत्थल–Sktism
वच्छल–वत्सल
वच्छल्ल–वात्सल्य
वज्ज–वज्र
वज्जइ–वर्जयति M. वजा (करणें)
वज्जरइ D-(=कथयति) Hc. Gr. IV 2 कथेर्वज्जर etc.
वज्जावइ–वादयति M. वाजवणें
वज्जोयर–वज्रोदर A name

वल्लह–वल्लभ O. M. वाल्हें, G. व्हाला
ववगय–व्यपगत
ववसाय–व्यवसाय O. M. वेवसाव
वस–वश
वसइ–वसति
वसंगय–वशंगत Sktism.
वसंत–Skt.
वसह–वृषभ M. G. वसो
वसु–Skt.
वसुनंदय–वसुनन्दक a sword.
वसुंधर–वसुन्धरा
वसुंधरि– ,, ,, A name
वसुमइ–वसुमति
वसुह–वसुधा
वह–(?) दसदिसि वहकयंव ओरालिउ XV 14, 7
वहइ–वहति
वहण–वहन
,, –वसन VII 1, 7 व० भंडारहिं संजवियइं
वहु–वधू G. वहु, H. बहु, B. वउ, also in M. वोहर=वधूवर
वहुअ– ,,
वाइय–वादित
,,–वादिन्
वाइणी–वादिनी
वाइत्त–वादित्र
वाणि–वणिज् M. वाणी, G. वाणिया XIV 8, 5
वाणियय– ,,
वाणिज्ज–वाणिज्य
वाणिज्जिय–वणिज्
वाणी–Skt.
वाम–Skt.
वामीसिय–व्यामिश्रित
वामोह–व्यामोह
वामोहण–व्यामोहन·
०वाय–०पात in अंसुवाय
वाय–वाक्
,, –वान
,, –वाद
,, –वात

वायइ–वाचयति
वायरण–व्याकरण
वायस–Skt.
०वार–वार (=वेला)
वारइ–वारयति
वारण–Skt.
वारवार–वारंवारम्
०वाल–०पाल e. g. भूवाल
वालइ–वलयति
वावरइ–व्याप्रियते M. वावरणें
वावरण–व्यापरण M. वावर and वापर
वावार–व्यापार
वावि–वापी H. G. वावडी
वास–Skt. (=वसतिः)
,,–Skt. (=गन्ध)
,,–वासस्
वासइ–वाशति
,,–वासयति
वासन–वासना
,,–वस्त्र (from वस्)
वासर–Skt.
वासव–वासवदत्त A name
वासवदत्त– ,,
वासहर–वासगृह
०वाह–०वाह in केवलवाहहो an Adj. of चन्दप्पहनाह
वाह–व्याध
वाहइ–वाहयति
वाहण–वाहन
वि–अपि
विअणक्खें–(विअण=वेदना Pāi and अक्ख=अक्षि, with a pained eye. Or. वि and अणक्ख which see. XII 5, 19
विउज्झइ–विबुध्यते
विउणारउ–द्विगुणतर
विउद्ध–विबुद्ध
विउल–विपुल
विउलइरि–विपुलगिरि One of the five hills surrounding Rājgir in Bibar
विउस–विद्वस्

वल्लह–वल्लभ O. M. वाल्हें, G. व्हाला
ववगय–व्यपगत
ववसाय–व्यवसाय O. M. वेवसाव
वस–वश
वसइ–वसति
वसंगय–वशंगत Sktism.
वसंत–Skt.
वसह–वृषभ M. G. वसो
वसु–Skt.
वसुनंदय–वसुनन्दक a sword.
वसुंधर–वसुन्धरा
वसुंधरि– „ „ A name
वसुमइ–वसुमति
वसुह–वसुधा
वह–(?) दसदिसि वहकयंत्र ओरालिउ XV 14, 7
वहइ–वहति
वहण–वहन
„ –वसन VII 1, 7 व० भंडारहिं संजवियइं
वहु–वधू G. वहू, H. बहू, B. वऊ, also in M. वोहर=वधूवर
वहुअ– „
वाइय–वादित
„–वादिन्
वाइणी–वादिनी
वाइत्त–वादित्र
वाणि–वणिज् M. वाणी, G. वाणिया XIV 8, 5
वाणियय– „
वाणिज्ज–वाणिज्य
वाणिज्जिय–वणिज्
वाणी–Skt.
वाम–Skt.
वामीसिय–व्यामिश्रित
वामोह–व्यामोह
वामोहण–व्यामोहन
०वाय–०पात in अंसुवाय
वाय–वाक्
„ –वात
„ –वाद
„ –वान
वायइ–वाचयति
वायरण–व्याकरण
वायस–Skt.
०वार–वार (=वेला)
वारइ–वारयति
वारण–Skt.
वारवार–वारंवारम्
०वाल–०पाल e. g. भूवाल
वालइ–वलयति
वावरइ–व्याप्रियते M. वावरणें
वावरण–व्यापरण M. वावर and वापर
वावार–व्यापार
वावि–वापी H. G. वावडी
वास–Skt. (=वसतिः)
„–Skt. (=गन्ध)
„–वासस्
वासइ–वाशति
„–वासयति
वासन–वासना
„–वस्त्र (from वस्)
वासर–Skt.
वासव–वासवदत्त A name
वासवदत्त– „
वासहर–वासगृह
०वाह–०वाह in केवलवाहहो an Adj. of चन्दप्पहनाह
वाह–व्याध
वाहइ–वाहयति
वाहण–वाहन
वि–अपि
विअणक्खें–(विअण=वेदना Pāi and अक्ख=अक्षि, with a pained eye. Or. वि and अणक्ख which see. XII 5, 19
विउज्झइ–विबुध्यते
विउणारउ–द्विगुणतर
विउद्ध–विबुद्ध
विउल–विपुल
विउलइरि–विपुलगिरि One of the five hills surrounding Rājgir in Bihar
विउस–विद्वस्

विद्दारणि–विदारणी
विद्दाविय–विद्रावित
विदुम–विद्रुम
विद्देसिय–विद्वेषित
विद्ध–Skt.
,,–वृद्ध
विद्धंसइ–विध्वंसते
विनडइ–विनटति
विंद–वृन्द
विंधण–वेधन
विन्नत्त–विज्ञप्त
विन्नप्पइ–विज्ञप्यते
विनवइ–विज्ञपयति M. विनवणें
विन्नाण–विज्ञान
विन्नास–विन्यास
विप्प–विप्र
विप्पिय–विप्रिय
विप्फुरइ–विस्फुरति
विब्भम–विभ्रम
विब्भमँ– ,, ,,
विब्भाडिय D–(=नाशित) Deśi VII 70
विप्फाडिय. M. वाभाडे काढणें to tear into shreds
विभीसावण–विभीषण
विमण–विमनस्
विमद्दण–विमर्दन
विमल–Skt.
विमल–Skt. Name of a person
विमल=विमलबुद्धि
विमलबुद्धि–Skt. A name
विमाण–विमान
विमीसिय–विमिश्रित
विमुक्क–विमुक्त
विमुह–विमुख
विम्हय–विस्मय
विम्हल–विह्वल
विम्हिय–विस्मित
विम्हावण–विस्मापन
विम्हर–विस्मृ

वियड्ढ–विदग्ध
वियण–विजन
वियणिय–वितनित
वियप्प–विकल्प
वियप्पइ–विकल्पते
वियंभइ–विजृम्भते
वियंभण–विजृम्भण
वियरइ–वितरति
वियलइ–विचलति
वियसइ–विकसति
वियाणइ–विजानाति
वियार–विकार
,,–विचार
वियारण–विचारण
वियारिय–विदारित
वियाल–विकाल
वियालिउ–विगालितं? सा अमिएण वियालिउ म
VIII 19, 4 She wants strain
amṛta.' The reading पिया
noticed in foot notes wou
mean dearer, better. 'She wan
something better than amṛt
वियास–विकाश
विवुज्झइ–विबुधयति
विरइय–विरचित
विरज्जमाण–विरज्यमान
विरत्त–विरक्त
विरल्लिय D–(=कृशीभूत) M. विरळ होणें
विरस–Skt.
विरह–Skt.
विरुआर–विरूपतर VI 10, 8
विरुद्ध–Skt.
विरुअ–विरूप
विरूअ–विरूप (=अयुक्त) विरूअउ किगउ जत्र सम
णिउ VIII 15, 7
विरोल्लिय–विलोडित
विरोह–विरोध
विरोहय–विरोधक
विलय D–(=वनिता)

विदारणि–विदारणी
विदाविय–विद्रावित
विदुम–विद्रुम
विद्देसिय–विद्वेषित
विद्ध–Skt.
,,–वृद्ध
विद्धंसइ–विध्वंसते
विनडइ–विनटति
विंद–वृन्द
विंधण–वेधन
विन्नत्त–विज्ञप्त
विन्नप्पइ–विज्ञप्यते
विन्नवइ–विज्ञपयति M. विनवणें
विन्नाण–विज्ञान
विन्नास–विन्यास
विप्प–विप्र
विप्पिय–विप्रिय
विप्फुरइ–विस्फुरति
विब्भम–विभ्रम
विब्भमँ– ,, ,,
विब्भाडिय D–(=नाशित) Deśi VII 70 विप्फाडिय. M. वाभाडे काढणें to tear into shreds
विभीसावण–विभीषण
विमण–विमनस्
विमद्दण–विमर्दन
विमल–Skt.
विमल–Skt. Name of a person
विमल=विमलबुद्धि
विमलबुद्धि–Skt. A name
विमाण–विमान
विमीसिय–विमिश्रित
विमुक्क–विमुक्त
विमुह–विमुख
विम्हय–विस्मय
विम्हल–विह्वल
विम्हिय–विस्मित
विम्हावण–विस्मापन
वियड–विकट
वियड्ढ–विदग्ध
वियण–विजन
वियणिय–वितनित
वियप्प–विकल्प
वियप्पइ–विकल्पते
वियंभइ–विजृम्भते
वियंभण–विजृम्भण
वियरइ–वितरति
वियलइ–विचलति
वियसइ–विकसति
वियाणइ–विजानाति
वियार–विकार
,,–विचार
वियारण–विचारण
वियारिय–विदारित
वियाल–विकाल
वियालिउ–विगालितं? सा अमिएण वियाळिउ
VIII 19, 4 She wants stra
amṛta.' The reading पि
noticed in foot notes w
mean dearer, better. 'She w
something better than am
वियास–विकाश
विउज्झइ–विबुधयति
विरइय–विरचित
विरज्जमाण–विरज्यमान
विरत्त–विरक्त
विरल्लिय D–(=कृशीभूत) M. विरळ होणें
विरस–Skt.
विरह–Skt.
विरुआर–विरूपतर VI 10, 8
विरुद्ध–Skt.
विरुअ–विरूप
विरूअ–विरूप (=अयुक्त) विरूअउ किगउ जत्र
णिउ VIII 15, 7
विरोल्लिय–विलोडित
विरोह–विरोध
विरोहय–विरोधक
विलय D–(=वनिता)

XVIII 5, 3 and of करोहि in XX 12, 5
विहव–विभव
विहवत्तण–विधवात्व
विहसइ–विहसति
विहाण–विधि
,, –विभान (=प्रभात)
विहाय–विघात (?) परमेसर तहो काइं विहायउ XVIII 4, 2. It appears however to mean 'happened' and thus should be connected with Skt. विधा
विहार–Skt.
विहावइ–विभावयति
विहास–Skt.
विहि–विधि
विहिय–विहित
विहिन्न–विभिन्न
विहुणइ–विधुनोति
विहुर–विधुर
विहुल्ली–(विफुल्ला ?) IX 22, 2 नियकज्जविहुल्ली heartily delighted in her work, enthusiastic over it.
विहूइ–विभूति
विहूसिय–विभूषित
विहेय–विधेय
विहोय–विभव
वीढ–पीठ
वीणालावणि–वीणालापनं cf. M. लावणी a kind of popular song, sung to the accompaniment of a stringed instrument.
वीयराय–वीतराग
वीर–Skt.
वीस–विंशति
वीसद्द–विस्रब्ध
वीसमइ–विश्रामयति
वीसरइ–विस्मरति M. विसरें
वीसमइ–विश्रामयति M. विसावें
वीसास–विश्वास
वुच्चइ–उच्यते
वुट्ठि–वृष्टि
वुट्ठिय–व्युत्थित
वुत्त–उक्त
वुन्न D–(=विषण्ण)
वेग्ग–वेग
वेढइ–वेष्टयति M. वेढणें
वेय–वेग
,, –वेद
वेयंग–A Country–मरु वेयंग कुंग वेराड वि X 1, 12
वेयडिय D–(=प्रत्युप्त) Deśi VII 77 वेअडिअं पच्चुत्ते
वेयड्ढ–वैताढ्य
वेयण–वेदना
वेयारइ D–(=प्रतारयति) विकारयति ? Deśi VII 95 वेआरिअमवि पयारियकचंछ.
वेराड–वैराट Name of country. The मत्स्य? The present Alwar and round about it.
वेराय–विराग
वेला–Skt.
वेलाउल–वेलाकुल
वेल्लहल D–(=कोमल) Deśi VII 96 वेल्लहलो मउअविलासीसु M. वेल्हाळ
वेस–द्वेष
,,–वेश्या Coll M. वेस्वा
,,–वेष
वेसत्तण–वैश्यत्व
वेहव–वैभव
वोइय–व्यपेत
वोल D–(कलकल) Deśi VI 90 हयुंदे वमाउ M. बोल बोला
वोलइ D–(=गच्छति) O. M. वोळणें
वोहित्थ D–(=प्रवहण)
वोहित्थिय D– ,,

स

सइ–शची

XVIII 5, 3 and of करोहि in XX 12, 5
विहव–विभव
विहवत्तण–विधवात्व
विहसइ–विहसति
विहाण–विधि
„ –विभान (=प्रभात)
विहाय–विघात (?) परमेसर तहो काइं विहायउ XVIII 4, 2. It appears however to mean 'happened' and thus should be connected with Skt. विधा
विहार–Skt.
विहावइ–विभावयति
विहास–Skt.
विहि–विधि
विहिय–विहित
विहिन्न–विभिन्न
विहुणइ–विधुनोति
विहुर–विधुर
विहुल्ली–(विफुल्ला ?) IX 22, 2 नियकज्जविहुल्ली heartily delighted in her work, enthusiastic over it.
विहूइ–विभूति
विहूसिय–विभूषित
विहेय–विधेय
विहोय–विभव
वीढ–पीठ
वीणालावणि–वीणालापनं cf. M. लावणी a kind of popular song, sung to the accompaniment of a stringed instrument.
वीयराय–वीतराग
वीर–Skt.
वीस–विंशति
वीसद्द–विस्रब्ध
वीससइ–विश्वासयति
वीसरइ–विस्मरति M. विसरें
वीसमइ–विश्रामयति M. विसावें
वीसास–विश्वास
वुच्चइ–उच्यते
वुट्ठि–वृष्टि
वुट्ठिय–व्युत्थित
वुत्त–उक्त
वुन्न D–(=विपण्ण)
वेग्ग–वेग
वेढइ–वेष्टयति M. वेढणें
वेय–वेग
„ –वेद
वेयंग–A Country–मरु वेयंग कुंग वेराड वि X 1, 12
वेयडिय D–(=प्रत्युप्त) Deśi VII 77 वेअडिअं पच्चुत्ते
वेयड्ढ–वैताढ्य
वेयण–वेदना
वेयारइ D–(=प्रतारयति) विकारयति ? Deśi VII 95 वेआरिअमवि पयारियकचंड.
वेराड–वैराट Name of country. The मत्स्य? The present Alwar and round about it.
वेराय–विराग
वेला–Skt.
वेलाउल–वेलाकुल
वेल्लहल D–(=कोमल) Deśi VII 96 वेल्लहलो मउअविलासीसु M. वेल्हाळ
वेस–द्वेष
„–वेश्या Coll M. वेस्वा
„–वेष
वेसत्तण–वैश्यत्व
वेहव–वैभव
वोइय–व्यपेत
वोल D–(कलकल) Deśi VI 90 लुग्गे वमाउ M. वोल वोला
वोलइ D–(=गच्छति) O. M. वोळणें
वोहित्थ D–(=प्रवहण)
वोहित्थिय D– „

स

सइ–शची

संच्छंद–स्वच्छन्द
सच्छाय–Skt.
सजल–Skt.
सज्ज–Skt.
सज्जण–सज्जन
सज्जिय–सज्जीकृत
सज्झस–साध्वस
संच=संचय ? मह्लजुज्झआवग्गणसंचइ (=परिचय) II 2, 7
संचइ–सञ्चिनोति
संचय–Skt.
संचर–Skt.
संचरइ–सञ्चरति
संचरण–Skt.
संचलइ–सञ्चलति
संचल्लइ– ,,
संचार–Skt.
संचारइ–सञ्चारयति
संचालइ–सञ्चालयति
संचुण्णिय–सञ्चूर्णित
सच्छवाय–for सत्थवाय
संजय–संयत
संजम–संयम
संजलिय–संज्वलित
संजवइ–संयच्छति
संजाय–संजात
संजुय–संयुत
संज्जुत्त–संयुक्त
संजोय–संयोग
संजोयइ–संयोजयति
संजोइय D–(दृष्ट) See जोयइ
संजोत्तिवि–संयोज्य
संझ–संध्या M. सांज
सट्ट–(=सत्थ meaning स्वस्थ) ? पीणुण्णयसट्टइं... थणवट्टइं II 1, 4
सट्ठि–षष्टि
सण–शण M. सणकाडी
सणकुमार–सनत्कुमार
सणाह–सनाथ

सणिद्द–सनिद्र
सणेह–स्नेह
संठवइ–संस्थापयति
संठिय–संस्थित
संडेवय–संदेवक (आ...
VIII 7 संदे...
याइं I 5, 6.
सततं–स्वतन्त्र
सत्त–सप्त
,, सत्व
सत्तक्खर–सप्ताक्षर
सत्तम–सप्तम
सत्ति–शक्ति
सत्तु–शत्रु
सत्थ–सार्थ
,,–शास्त्र
सत्थत्थ–शास्त्रार्थ
सत्थवाय–सार्थवाद
सत्थवाहिक– ,,
सत्थिल्लय–सार्थ
सद्द–शब्द
सद्दहण–श्रद्धानं
सद्दहाण–श्रद्धान
सद्दूल–शार्दूल
सद्दूलवयण–शार्दूलवदन a people
सद्धिम्–सार्धम्
संत–शान्त
,,–सत्
संतत्त–सन्तप्त
संतप्पइ–सन्तप्यते
संताण–सन्तान
संतावय–सन्तापक
संतावइ–सन्तापयति
संति–शान्ति
संतिहर–शान्तिगृह
संतोस–सन्तोष
संथुय–संस्तुत

समाहुत्त-समाहूत
समिच्छण-समीक्षण
समिच्छिय-समीक्षित
समिद्ध-समृद्ध
समिद्धि-समृद्धि
समिल्लिवि=संमिल्लिवि see मिल्लइ
समीर-Skt.
समील-(सम ?) हुअ रयणि वहलकज्जलसमील IV 4, 9
समीव-समीप
समुच्चय-Skt.
समुच्छलिय-समुच्छलित
समुज्जल-समुज्ज्वल
समुट्ठिय-समुत्थित
समुत्तरिवि-समुत्तीर्य
समुत्तुंग-Skt.
समुद्द-समुद्र
समुन्नय-समुन्नत
समुण्णोण्ण-समुन्नतोन्नत=ever louder and louder समु० घोसो हुओ पायडो वंसयाले हुयासो IV 3, 7
समुप्फालिय-समुत्स्फालित
समुब्भड-समुद्भट
समुब्भव-समुद्भव
समुल्लसिय-[illegible]
समुव्वहइ-समुद्वहति
समूह-[illegible]
समूर-Skt.
समेइ-समेति
समोसरइ-समवसरति
संपइ-संप्रति
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ?
[illegible]
[illegible]
[illegible]

संपुड-संपुट
संपुडइ-संपुटीकरोति
संपुन्न-संपूर्ण
संपेसइ-संप्रेषयति
संपेसण-संप्रेषण
संफालइ D-(संपाटयति) M. फाळणें
संबज्झइ-संबध्यते
संबंध-Skt.
संबल-शंबल
संबोहइ-संबोधयति
संभम-संभ्रम
संभरइ-संस्मरति
संभलइ D-(शृणोति) G. सांभळवुं
संभव-Skt.
,,-संभ्रम
संभवइ-संभवति
संभालइ D-(=संशृणोति) M. संभाळणें
संभावइ-संभावयति
संभासइ-संभाषते
संभासण-संभाषण
संभूअ-संभूत
सम्मइ-सम्मति
सम्मज्जिय सम्मार्जित
सम्मत्त-सम्यक्त्व
,,-Skt.
सम्मविय-सम्मापित counted amongst
सम्माइज्जइ-सम्मीयते
सम्माइट्ठि-सम्यग्दृष्टि
सम्माण-सम्मान
सम्माणइ-सम्मानयति
संमिलइ-संमिलति
[illegible]
,,-[illegible]
[illegible]
[illegible]
,,-[illegible]
[illegible]
[illegible]
[illegible]

समाहुत्त–समाहूत
समिच्छण–समीक्षण
समिच्छिय–समीक्षित
समिद्ध–समृद्ध
समिद्धि–समृद्धि
समिल्लिवि=संमिलिवि see मिलइ
समीर–Skt.
समीळ–(सम ?) हुअ रयणि वहलकज्जलसमीळ IV 4, 9
समीव–समीप
समुदय–Skt.
समुच्छलिय–समुच्छलित
समुज्जल–समुज्ज्वल
समुट्ठिय–समुत्थित
समुत्तरवि–समुत्तीर्य
समुत्तुंग–Skt.
समुद्द–समुद्र
समुन्नय–समुन्नत
समुण्णोण्ण–समुन्नतोन्नत=ever louder and louder समु० घोसो हुओ पायडो वंसयाळे हुयासो IV 3, 7
समुप्फालिय–समुत्स्फालित
समुब्भड–समुद्भट
समुग्गम–समुद्गम
[illegible]
समुव्वहइ–समुद्वहति
सम्मुह–सम्मुख
समूह–Skt.
समेइ–समेति
समोसरइ–समवसरति
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ?
[illegible]
[illegible]
[illegible]

संपुड–संपुट
संपुडइ–संपुटीकरोति
संपुन्न–संपूर्ण
संपेसइ–संप्रेषयति
संपेसण–संप्रेषण
संफालइ D–(संपाटयति) M. फाळणें
संवज्झइ–संबध्यते
संबंध–Skt.
संवल–शंवल
संबोहइ–संबोधयति
संभम–संभ्रम
संभरइ–संस्मरति
संभलइ D–(शृणोति) G. सांभळवुं
संभव–Skt.
,,–संभ्रम
संभवइ–संभवति
संभाळइ D–(=संशृणोति) M. संभाळणें
संभावइ–संभावयति
संभासइ–संभाषते
संभासण–संभाषण
संभूअ–संभूत
सम्मइ–सम्मति
सम्मज्जिय सम्मार्जित
सम्मत्त–सम्यक्त्व
,,–Skt.
सम्मविय–सम्मापित counted amongst
सम्माइज्जइ–सम्मीयते
सम्माइट्ठि–सम्यग्दृष्टि
सम्माण–सम्मान
सम्माणइ–सम्मानयति
सम्मिलइ–सम्मिलति
सय–शत
,,–[illegible]
सयज्झ–[illegible]
सयण–शयन
,,–[illegible]
[illegible]
[illegible]
[illegible]

समाहुत्त-समाहूत
समिच्छण-समीक्षण
समिच्छिय-समीक्षित
समिद्ध-समृद्ध
समिद्धि-समृद्धि
समिल्लिवि=संमिल्लिवि see मिल्लइ
समीर-Skt.
समीळ-(सम ?) हुअ रयणि वहलकज्जलसमीळ IV 4, 9
समीव-समीप
समुच्चय-Skt.
समुच्चलिय-समुच्चलित
समुज्जल-समुज्ज्वल
समुट्ठिय-समुत्थित
समुत्तरेवि-समुत्तीर्य
समुत्तुंग-Skt.
समुद्द-समुद्र
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समुप्फालिय-समुत्स्फालित
समुब्भड-समुद्भट
समुब्भव-समुद्भव
समुच्छिय-समूर्च्छीकृत
समुव्वहइ-समुद्वहति
समुह-सम्मुख
समूह-Skt.
समेइ-समेति
समोसरइ-समवसरति
संपई- सम्प्रति
संपउत्त-संप्रयुक्त
संपज्जइ-संपद्यते
संपत्त-संप्राप्त
संपय-सम्पद्
संपसारण-संप्रसारण ?
संपाडिय-संपादित
संपाडइ-संपादयति
संपावइ-संप्रापयति

संपुड-संपुट
संपुडइ-संपुटीकरोति
संपुन्न-संपूर्ण
संपेसइ-संप्रेषयति
संपेसण-संप्रेषण
संफालइ D-(संपाटयति) M. फाळणें
संवज्झइ-संबध्यते
संबंध-Skt.
संबल-शंबल
संबोहइ-संबोधयति
संभम-संभ्रम
संभरइ-संस्मरति
संभलइ D-(श्रुणोति) G. सांभळवुं
संभव-Skt.
,,-संभ्रम
संभवइ-संभवति
संभालइ D-(=संश्रुणोति) M. संभाळणें
संभावइ-संभावयति
संभासइ-संभाषते
संभासण-संभाषण
संभूअ-संभूत
सम्मइ-सम्मति
सम्मज्जिय सम्मार्जित
सम्मत्त-सम्यक्त्व
,,-Skt.
सम्मविय-सम्मापित counted amongst
सम्माइज्जइ-सम्मीयते
सम्माइट्ठि-सम्यग्दृष्टि
सम्माण-सम्मान
सम्माणइ-सम्मानयति
संमिलइ-संमिलति
सय-शत
,,-स्व
सयज्ज-स्वकार्य
सयण-शयन
,,-स्वजन
सयण्ह-सतृष्ण
सयल-सकल
सयवत्त-शतपत्र

समाहुत्त–समाहूत
समिच्छण–समीक्षण
समिच्छिय–समीक्षित
समिद्ध–समृद्ध
समिद्धि–समृद्धि
समिल्लिवि=संमिल्लिवि see मिल्लइ
समीर–Skt.
समील–(सम ?) हुअ रयणि वहलकज्जलसमील IV 4, 9
समीव–समीप
समुच्चय–Skt.
समुच्चलिय–समुच्चलित
समुज्जल–समुज्ज्वल
समुट्ठिय–समुत्थित
समुत्तरेवि–समुत्तीर्य
समुत्तुंग–Skt.
समुद्द–समुद्र
समुन्नय–समुन्नत
समुण्णोण्ण–समुन्नतोन्नत=ever louder and louder समु० घोसो हुओ पायडो वंसयाले हुयासो IV 3, 7
समुप्फालिय–समुत्स्फालित
समुब्भड–समुद्भट
समुब्भव–समुद्भव
समुब्भिय–समूर्ध्वीकृत
समुव्वहइ–समुद्वहति
समुह–सम्मुख
समूह–Skt.
समेइ–समेति
समोसरइ–समवसरति
संपइ– संप्रति
संपउत्त–संप्रयुक्त
संपज्जइ–संपद्यते
संपत्त–संप्राप्त
संपय–संपद्
संपयाग–संप्रयाग ?
संपाडिय–संपादित
संपाडइ–संपादयति
संपावइ–संप्राप्नोति

संपुड–संपुट
संपुडइ–संपुटीकरोति
संपुन्न–संपूर्ण
संपेसइ–संप्रेषयति
संपेसण–संप्रेषण
संफालइ D–(संपाटयति) M. फाळणें
संवज्झइ–संबध्यते
संबंध–Skt.
संबल–शंबल
संबोहइ–संबोधयति
संभम–संभ्रम
संभरइ–संस्मरति
संमलइ D–(शृणोति) G. सांभळवुं
संभव–Skt.
,,–संभ्रम
संभवइ–संभवति
संभालइ D–(=संशृणोति) M. संभाळणें
संभावइ–संभावयति
संभासइ–संभाषते
संभासण–संभाषण
संभूअ–संभूत
सम्मइ–सम्मति
सम्मज्जिय सम्मार्जित
सम्मत्त–सम्यक्त्व
,,–Skt.
सम्मविय–सम्मापित counted amongst
सम्माइज्जइ–सम्मीयते
सम्माइट्ठि–सम्यग्दृष्टि
सम्माण–सम्मान
सम्माणइ–सम्मानयति
सम्मिलइ–सम्मिलति
सय–शत
,,–स्व
सयज्ज–स्वकार्य
सयण–शयन
,,–स्वजन
सयग्ग–स्वर्ग
सयड–शकट
सयराह–सत्वर

सुतार-सुतारा A name.
सुतारिय- „ „
सुत्त-श्रोत्र
„-सूत्र
„-सूत्र
„-श्रोतस्
सुदक्ख-सुदक्ष
सुद्ध-शुद्ध
सुद्धि-शुद्धि
सुंदर-Skt.
सुन्न-शून्य
सुन्ह-स्नुषा M. सून
सुपायन्नवा- ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.
सुप्पसन्न-सुप्रसन्न
सुप्पह-सुप्रभ A name.
सुप्पहूव-सुप्रभूत
सुमरइ-स्मरति
सुमित्त-सुमित्रा A name.
सुम्मइ-श्रूयते
सुर-Skt.
सुरय-सुरत
सुरहि-सुरभि
सुराउलय-सुराकुल
सुरालय-Skt.
सुरिंद-सुरेंद्र
सुरेसर-सुरेश्वर
सुव-सुत
सुवइ-सुपति
„-स्वपिति
सुवक्क-सुवाक्य A name.
सुवपंचमि=सुअपञ्चमी The fifth day of the bright half of कार्तिक (rarely of फाल्गुन and आषाढ also see VI 3, 4)
सुवन्न-सुवर्ण
सुवरइ-स्मरति
सुवसंधर-A name.
सुविण-स्वप्न

सुव्वय-सुव्रता A name.
सुव्वइ-श्रूयते
सुसइ-शुष्यति
सुसम-सुषमा
सुस्सार-सुसार
सुह-शुभ
„-सुख
सुहकम्मिय-शुभकर्मिक
सुहचार-शुभाचार
सुहचिट्ठी-शुभचेष्टा
सुहड-सुभट
सुहत्थ-सुहस्त (दानशील)
सुहद्द-सुभद्र
सुहप्पिय-सुखप्रिय
सुहमसुह-शुभाशुभ
सुहम्म-सुधर्म A name.
सुहव-सुभव
सुहासेव-सुखसेव
सुहाइ-सुखायते
सुहावइ-सुखयति
सुहावणय=सुहावय (? शोभनक)
सुहावय-सुखदायिन्
सुहावह-सुखावह
सुहासिय-सुभाषित
सुहि-सुहृद्
सुहिय- „
„-सुखित
सुहुम-सूक्ष्म
सूर-शूर
„-सूर्य
सूरप्पह-सूर्यप्रभ A name.
सेइय-स्वेदित G. परसेवो
सेउ-सेतु
सेज्ज-शय्या M. शेज
सेट्ठि-श्रेष्ठिन् M. G. शेठ
सेणावइ-सेनापति M. शेणवइ
सेणिय-श्रेणिक King Bimbisāra of म[agadha] who figures prominently [in Jaina] legends.

सुतार–सुतारा A name.
सुतारिय– ,, ,,
सुत्त–श्रोत्र
,,–सुप्त
,,–सूत्र
,,–श्रोतस्
सुदक्ख–सुदक्ष
सुद्ध–शुद्ध
सुद्धि–शुद्धि
सुंदर–Skt.
सुन्न–शून्य
सुन्ह–स्नुषा M. सून
सुपायन्नवा– ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.
सुप्पसन्न–सुप्रसन्न
सुप्पह–सुप्रभ A name.
सुप्पहूव–सुप्रभूत
सुमरइ–स्मरति
सुमित्त–सुमित्रा A name.
सुम्मइ–श्रूयते
सुर–Skt.
सुरय–सुरत
सुरहि–सुरभि
सुराउलय–सुराकुल
सुरालय–Skt.
सुरिंद–सुरेंद्र
सुरेसर–सुरेश्वर
सुव–सुत
सुवइ–सुपति
"–स्वपिति
सुवक्क–सुवाक्य A name.
सुवपंचमि=सुअपञ्चमी The fifth day of the bright half of कार्तिक (rarely of फाल्गुन and आषाढ also see VI 3, 4)
सुवन्न–सुवर्ण
सुवरइ–स्मरति
सुवंधर–A name.
सुविण–स्वप्न
सुव्वय–सुव्रता A name.
सुव्वइ–श्रूयते
सुसइ–शुष्यति
सुसम–सुषमा
सुस्सार–सुसार
सुह–शुभ
,,–सुख
सुहकम्मिय–शुभकर्मिक
सुहचार–शुभाचार
सुहचिट्ठी–शुभचेष्टा
सुहड–सुभट
सुहत्थ–सुहस्त (दानशील)
सुहद्द–सुभद्र
सुहप्पिय–सुखप्रिय
सुहमसुह–शुभाशुभ
सुहम्म–सुधर्म A name.
सुहव–सुभव
सुहासेव–सुखसेव
सुहाइ–सुखायते
सुहावइ–सुखयति
सुहावणय=सुहावय (? शोभनक)
सुहावय–सुखदायिन्
सुहावह–सुखावह
सुहासिय–सुभाषित
सुहि–सुहृद्
सुहिय– ,,
,,–सुखित
सुहुम–सूक्ष्म
सूर–शूर
,,–सूर्य
सूरप्पह–सूर्यप्रभ A name.
सेइय–स्वेदित G. परसेवो
सेउ–सेतु
सेज्ज–शय्या M. शेज
सेट्ठि–श्रेष्ठिन् M. G. शेठ
सेणावइ–सेनापति M. शेणवइ
सेणिय–श्रेणिक King Bimbisāra of मगध, who figures prominently in legends.